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ABSTRACT

This teaching and resource guide contains ideas appropriate for teaching junior and senior high school students about the following religions: Hinduism, Buddhism, Confucianism, Taoism, Shintoism, Judaism, Christianity, and Islam. Individual sections discuss general approaches to teaching the religious philosophies and rituals, and exemplary programs are cited. Each of these sections, supplemented by resource pages outlining steps in religious ceremonies, explains how to construct religious objects such as a Jewish succah or a Buddhist prayer wheel, gives recipes for traditional holiday meals, and translates songs and prayers. In addition to bibliographies at the end of each section, a general bibliography lists books on world religions, religion and public education, audiovisual materials, and curricula on world religions for public schools. (AV)

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world religions for the classroom

by

Dorothy Arnett Dixon, Ph.D.

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This book is dedicated to Arthur Roy Dixon, Sr., my husband and sharer of interest in world religions.

Acknowledgments

This book, and the curriculum of which it is a part, is the product of many hands and many spirits. It has evolved over a period of years during which I have had the opportunity to share thoughts on world religions with students ranging in age from three to 80. Each time I have gone over these topics with others, I have gained from their reactions, questions, and suggestions. No student has gone through this curriculum without adding something, even if the addition was only an injection of enthusiasm. Some students have come forth with stories from their own religious lives which in turn have become an integral part of the curriculum. To all, I am grateful.

My earliest debt of gratitude is owed to two teachers who first taught the rudiments of this course at Webster College School in St. Louis County, Missouri, in the spring of 1968. Their names are Mrs. Mary Ann Salsich and Mrs. Miriam Meligrito Granger. My next debt of gratitude is to Mr. David Hohman who, as a field work student from Eden Theological Seminary in St. Louis, helped me go through some of these learning experiences with children in upper elementary grades during Saturday morning classes at St. John United Church of Christ in St. Charles, Missouri.

The third time around with this course was with junior high students at that same church, in a summer program which was entirely voluntary for the community. Mrs. Jane Bishop and Miss Mary Wepprich were my co-teachers for that experience which began with 21 students and ended with 31. Somehow, the program gained momentum as word got around that meaningful and interesting things were happening.

Then came adult courses, first at New Life School in St. Charles County; then at Eden Theological Seminary in Webster Groves, Missouri, at a Dialogue series which I co-taught with Dr. Allen O. Miller, and for which we had as resource persons Mr. and Mrs. Nelkupaputhen Varghese John and Mrs. Ming Chen Liao Keller. Dr. Miller has been my teacher, advisor, and model for many years. Also, I have taught this course at Washington University Evening College and at the University of Missouri at St. Louis, in a summer workshop for public school teachers for two consecutive summers. During a course on Curriculum and

Methods at Eden Theological Seminary this year, my students were quite helpful in making suggestions on both this book and its resource pages.

I am also thankful to a number of persons who have read chapters of my manuscript to verify my accuracy. The three chapters on Eastern religions have been read and corrected by Dr. Peter Gowing, Professor of World Religions at Southeast Asia Graduate School, whose home is in Singapore. The chapter on Judaism has been read and corrected by Rabbi Bernard Lipnick and Rabbi Arnold Asher of St. Louis, Missouri. Judith Herschlag Muffs, Director of Religious Curriculum for the Anti-Defamation League of B'nai B'rith offered invaluable assistance through her thorough criticism and suggestions. The chapter on Christianity has been read and approved by Sister Mary Byles of the faculty of Maryville College of the Sacred Heart, St. Louis County, Missouri, and by the Reverend Theodore G. Maikin, pastor of Marvin Park United Methodist Church, St. John, Missouri. The chapter on Islam has been read and corrected by Imam Dr. R.A. Khalifa of St. Louis, Missouri. I am grateful to each of these persons for reading, evaluating, and correcting my manuscript.

I also wish to thank Mr. Prem Bahl of India for advice on the Glossary and the resource pages and Ms. Barbara Corr for advice on Glossary pronunciation.

I wish also to acknowledge the cooperation above and beyond the call of duty of my publisher, Mr. Neil Kluepfel, who first encouraged me to prepare these materials for publication. As the project has progressed, he and his wife, Pat, have kept in constant communication with me, reading, evaluating, and suggesting ways of making the final product "come alive."

To my husband and four children who relinquished time I might have spent for them with broom and mop, I also offer sincere thanks. My husband, Arthur Roy Dixon, Sr., accompanied me in many travels when we visited churches, synagogues, Buddhist temples, Confucian temples, Shinto shrines, and many other places of worship. His warm and cordial manner helped us make friends with pastors, rabbis, and clergy of many faiths. My daughter, Dottie, began her introduction to world religions in one of my classes, but has since gone on to take courses at Northeast Missouri State University, and has provided me with new resources for pictures and quotations. My son, Arthur III, not only carried projectors, tape recorders, wall hangings, statues, and maps to dozens of classrooms for me, but became so interested in the subject that I came to count on him as assistant teacher. And my twins, Becky and Beth, have been the evaluators of interest-level for learning

projects. Now in the sixth grade, they often spend time working through projects designed for this curriculum—producing symbols, ink-brush drawings, haiku poems, and statues for the "Durga Puga," not because they are asked to do it but because the materials are spread across my two desks and they latch on to every bit of available spare paper to engage in the learning experiences that they now consider fun.

To my typist, Mrs. Judi Brigham, I owe thanks for far more than merely the copying of the manuscript. It has been both her interest in the subject matter and her diligent pursuit of manuscript perfection that have kept me "on my toes"

In the final analysis, I accept full responsibility for all that is said in these chapters and in the accompanying packets. Yet as the work emerges full bloom, I realize how much a corporate effort it is, and how much it is an inspiration from Him Who, though addressed by many names and worshipped in many ways and in many languages, remains, as the theologian Paul Tillich affirmed, the Ground of all Being.

Dorothy A. Dixon

Preface

In a book entitled *World Religions for the Classroom* we need to define our use of the term, "religion." *Webster's New Twentieth Century Dictionary* shows the derivation of the word from the Latin, *re* (*back*) and *ligare* (*to bind together*). Thus in a basic definition of the word we consider its meaning in terms of relationships in which persons are bound with one another and with the Source of all being. Religion, in its broadest sense, then becomes the way people relate themselves individually and corporately to the Ultimate or supreme meaning in their lives. The *re* or "back" in the etymology gives reference to the estrangements that become reconciled as persons are "bound back."

Naturally, in different cultures, or among people of differing dispositions within cultures, there will be differences in the way the Ultimate is considered. Differing beliefs, behaviors, practices, and rituals are all a part of the cultural pluralism that undergirds civilization. Thus the Ultimate Source and Goal, generically termed God in the English language, is addressed by many different proper names in many differing languages and religious systems.

Yet there is a recognized universalism of religion. Hans-Joachim Schoeps, in *The Religions of Mankind* states,"Wherever men live on earth, religion springs into being. The science of religion encounters the fact that nowhere on earth have peoples been found who do not possess a religion . . . . " (pg.6) Joachim Wach, in *Types of Religious Experience, Christian and Non-Christian*, cites four universal criteria by which religious experience can be recognized. First, he says, it "is a response to what is experienced as ultimate reality." Second, it "is a total response of the total being to what is apprehended." Third, it "is the most intense experience of which man is capable;" and fourth, it "involves an imperative, a commitment which impels man to act." (*pp. 32-33*)

We have spoken of religion in general. We have also implied that there are many particular religions. Each particular religion usually includes a basic underlying philosophy and a set of beliefs and creeds, a code of ethics or guidelines to moral behavior, a value system, and many practices of observance, celebration, rite, and ritual. Worship of and praises to the Ultimate Creator-Sustainer, and prayers for aid are usually a part of religious practices. Such values as love, trust, joy, peacefulness, and forgiveness are often a part of religious orientations.

A frequent concomitant to religion is the whole area of magic and superstition. Yet there is a vast difference between religion and this realm. Religion, by another definition, is mankind's effort to get its will in accordance with the will of the Divine; magic and superstition are efforts to bend the will of the Divine into accordance with the wishes of humans. Although it is difficult and sometimes impossible to separate the religious from the magical aspects of a culture, this book concentrates totally on the religious practices and beliefs.

It would not be possible here to describe all of the world's religions. Those which claim the largest numbers of followers are given emphasis herewith. Also, the religions described in this book are the ones operative in modern times. No attempt is made to describe those of past centuries with influences which are minimal today. Apologies are offered for the omissions which a book of this size necessitates. Perhaps teachers using these curriculum materials can fill in areas which they want to cover by using approaches similar to the ones taken here – including objective presentations, multi-sensory experiences and the relation of the religions to art forms such as stories, poems, music, painting, dance and special celebrations.

D.A.D.

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Introduction

The twentieth century began in a disjointed world of narrow provincialisms and inter-cultural suspicions. Some recent developments give hope that this same century may see the time when mutual understanding and appreciation will prevail across the lines of various religions and cultures. It is the goal of this book to aid in this process of mutual understanding, by delineating learning experiences that will acquaint students with the major worldwide faiths.

Early in the century, some scholars dreamed of finding the "common denominator" for these beliefs, and devising one world religion that would be acceptable to all persons. This idea came at a time when the dominant goal was a universalism that would be a sort of "melting pot' for all cultures. But the attempt brought forth such a "watered-down" version of religion that it seemed too weak to be acceptable to anyone. The writer, George Santayana, early in this century, noted:

> "The attempt to speak without speaking any particular language is not more hopeless than to have a religion that shall be no religion in particular. . . . Every living and healthy religion has a marked idiosyncrasy. Its power consists in its plural and surprising message and in the bias which that revelation gives to life." *Reason in Religion, 1905, Chapter 1.*

Santayana was saying that the religious pluralism which has been integral to mankind from the beginning of civilization continues to serve the differing needs of peoples in their relationships to God. Thus, the "melting pot" thrust of the early 1900's has now been replaced by a recognition of cultural pluralism, with concerted effort to enable persons to shed their suspicions and to engage in inter-faith dialogue.

What happens when persons learn of other religions? It is true that some facets of the differing cultures will take on real meaning for the learners. But it is also true that as students learn of how others worship, they develop a "mind set" for the importance of religion in general, and then they return to their

own particular ways with renewed interest. Growth actually takes place in two dimensions: in the breadth of understanding of others and in the depth of a re-examination of the learner's own faith.

Teaching Objectively

American public schools are urged to inform students about customs and beliefs in the major world religions. In the 1963 Supreme Court decision of Abingdon vs. Schempp, Justice Tom Clark stated specifically:

> "It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. . . . Nothing we have said here indicates that such a study of the Bible or religion, when presented objectively as a part of the secular program of education, may not be effected consistent with the First Amendment."

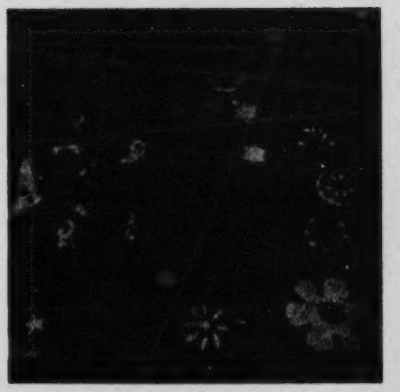
That same Supreme Court decision did rule out Bible-reading exercises of a subjective or devotional nature, but urged the schools to teach *about* the Bible as literature, objectively. In this way, learners are exposed to knowledge, but beliefs are not imposed upon them. The goal in objective education is information, not indoctrination.

An eighth grader browses through books on world religions.

Some persons may doubt that a teacher can be objective on the subject of religion. Critics will fear that the teacher's own preferences will keep him or her from being objective. But such skepticism does not give the classroom teacher credit for the teaching skills inherent in the profession. For years teachers have been treating controversial political topics objectively. There is no reason why teachers cannot be just as objective about religion. The appropriate approach is usually phrased in such words as "This is the way a Hindu worships," or "These are some of the beliefs of Hindus." No learner is asked to ascribe to the beliefs, but all learners are expected to know what the beliefs are.

The skillful classroom teacher will be fair in presenting each faith in the fullness of its positive aspects. The teacher may

need to acknowledge from time to time that although religion serves many functions in society, it may also occasionally be "dysfunctional," (to borrow a word from the sociologists). But no professional teacher will unfairly compare and contrast religions. Rather, all caution will be taken to "tell it like it is." Sometime during the course, a pupil will probably ask the teacher to express his or her own religion. If it is not a "ready" time, the teacher can defer the answer. But there is no reason why the teacher needs to hide his or her own faith completely. He can claim it as long as he does not elaborate upon it or expect his students to claim it likewise. In other words, teachers are not robots, and as human beings can claim their own particularities as long as they do not impose them on their learners. In fact, if the class has urged the teacher to mention his own religion, it is often worthwhile for the teacher to turn about and invite students to prepare reports on their religions.



Symbols of world religions made in plaster of paris are displayed on a table at the end of a junior high unit.

"But where will we find materials on world religions?" many classroom teachers have begun to ask. Fortunately, a number of state universities and other teacher-training institutions have heard the plea. They are preparing appropriate curricula, and are holding summer workshops for teaching effectiveness on this topic. A "clearing house" for information about these materials and workshops has been set up at one state university. This organization, known as Public Education Religion Studies Center, is on the campus of Wright State University in Dayton, Ohio. All interested persons can write there for information.

In addition, this writer has been gathering and using materials on world religions for fifth through twelfth graders over the past eight years, and feels urged to share them with you through this book. These suggestions are ways to teach through activities, so that the learner is participating with his whole self.

Teaching in All Three Domains

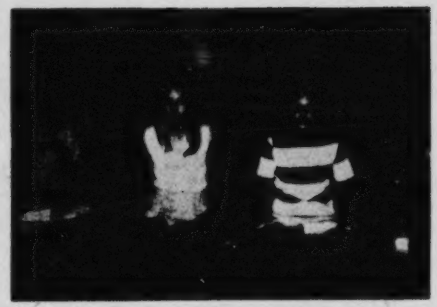
We have just learned that the criterion for appropriateness in public schools is summed up in the word "objectivity." But does "objectivity" limit the teacher to lecture or research methods? We learn from educational psychology that good teaching involves the whole learner and therefore needs to include all three domains: the cognitive, the affective, and the psychomotor. Therefore, even in public schools, the learners

A Japanese Buddhist dancing the O-Bon Odori.

need to engage in art forms related to the various world religions, or simulate cultural customs in order to be involved in the thinking, feeling, and acting aspects of learning. For instance, in connection with a unit on Japanese Buddhism, why not teach the pupils to dance the Bon Odori? Music from the various religions can be played or sung in public schools, as long as it is not incorporated into a service of worship or a devotional exercise. Even atheists appreciate having their children exposed to religious aspects of culture, as long as the pupils are not made uncomfortable or urged to espouse those aspects.

Rabbi Leon J. Weinberger from Alabama, who directs a summer workshop for teachers, says that he teaches world religions by allowing his students to "step inside each culture; and then step back outside again." Students can even "role play" the part of a person from a differing faith. But as in all effective role playing, the player is subsequently "de-roled" so that he or she can then think through what happened from an objective point of view. Thus no indoctrination is taking place yet full learning is going on, with the whole self involved.

Some teachers will want to offer a unit on world religions, while others will use this book as a resource for weaving this information at appropriate points into an already-existing social studies curriculum. Either approach is valid, though the latter is considered preferable for public schools in the United States of America. But to omit the subject of religion entirely is to give the impression that religion is not an important component of civilization, and such an erroneous impression is, of course, contrary to truth.



Eighth grade students practice sitting in the lotus position.

The task is not easy. But the goal is of great worth. The American Association of School Administrators, in a 1964 publication entitled *Religion in the Public Schools*, stated:

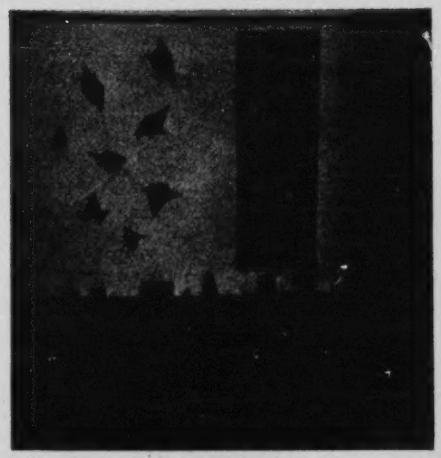
> "A curriculum which ignored religion would itself have serious religious implications. It would seem to proclaim that religion has not been as real in men's lives as health or politics or economics. By omission it would appear to deny that religion has been and is important in man's history – a denial of the obvious. In day-to-day practice, the topic cannot be avoided. As an integral part of man's culture, it must be included." (Pg. 56)

The purpose of this book is to facilitate such teaching about the world's religions. Each chapter contains a brief

background of a major religion followed by suggested teaching methods that will involve the learner totally in related and appropriate activities.

Because the public schools are under a special mandate to teach objectively and academically, this book has been written to meet the requirements of their legal constraints. In a pluralistic society, public education cannot afford a doctrinaire approach.

But there is no reason why church schools, synagogue schools, or other private institutions cannot also avail themselves of the information and methods herein contained. For a religious institution, this book can be the background on which special religious experiences can grow. In a world like ours, so closely knit by transportation and communication, we can no longer live in isolation. Even young learners benefit by putting their own faith in a global perspective. Everyone feels the quest for ultimate meaning in life more today than ever before. If we can share these learning experiences with a wide audience of teachers and learners, our goal will have been realized.



Japanese "tokanoma" with objects of beauty arranged by seventh-grade students.

Selecting Carefully for Age Levels

In this book there are more resources suggested for each religion than any one teacher will be able to use. But from the array, teachers can choose activities they see as appropriate for their particular classrooms. Some teachers will make choices on the basis of personalities or teaching aptitudes. (For instance many will enjoy working with graphic art activities while others will feel more comfortable teaching a drama.) Moreover, in addition to the style of the teacher and any extenuating circumstances among the students, there are always the age level characteristics to consider.

Recent studies alert us to the way a child views the world at different age levels. The writings of Dr. Jean Piaget help us to understand that learners go through states of readiness for varying experiences. It is a waste of time, and probably harmful to a learner, to try to teach something he cannot grasp. But if we know the characteristics and readiness of learners, we can plan and teach effectively.

Young boy uses a "shamash" to light a Hanukkah menorah.

Pre-operational: Preschoolers notice and absorb sights and sounds but do not grasp an overview of meanings. They are in a "pre-operational" stage in which surface appearance is all that

Preschoolers made a "succah" to learn how another culture celebrates.

Preschoolers and teachers gather around their Jewish Thanksgiving Booth (succah). Some children wear biblical headdress.

A rabbi and Jewish children reading the scroll of Esther (Megillah) at Purim.

counts. Piaget proved this point with his famous demonstration in which he poured water from a tall, thin vessel into a short, stout one. Asking a tiny child which vessel contained the more water, he was told, "the tall one, because it is higher." The child could not reason that there was the same amount of water in each vessel, but judged by appearance.

A similar illustration of this preschool characteristic was observed recently at Eden Laboratory School, St. Louis, Missouri. Three-year-olds viewed a picture of two deer standing in water. "Why don't they have any legs?" several children asked. The legs, obscured by the water, seemed nonexistent to minds that did not yet have a firm grasp of reality.

Obviously, then, a teacher would not plan a lesson with theological overtones for preschoolers, because one must think logically before he can think theologically. Yet the "pre-operational" stage of children, two to five, does not preclude the teaching about religion completely. Since these small children can absorb events and details, why not let them experience some of the celebrations customary in various religions? The attitude of the child is being formed before he is six. To experience an event from another culture will probably give him a positive attitude toward people from that culture, for the rest of his life!

At Eden Laboratory School, the children enact the Jewish celebration of the Festival of Booths called "Succot" every year in September or October. They decorate a life-size booth with branches, crepe paper, and construction-paper fruits and then get inside the booth to eat small, green, seedless grapes. As they munch the fruit, they are reminded that "Jewish people at this time of year make booths such as this and eat their meals in them for seven days. They do this to thank God for giving them food, and to remember a time long, long ago when their people were camping in the wilderness and somehow found food when they thought there was nothing to eat."

Likewise, these same preschool children enact the Pilgrim Thanksgiving in November by dressing as Indians or Pilgrims and sitting down together at a long table to eat foods which they have helped prepare. These learning experiences are specific and multisensory, so that they can be absorbed and remembered until a time, years later, when the children can place them in a larger context of understanding.

Concrete-operational: Children of early elementary years (grades one through three or four) have advanced beyond the "pre-operational" stage into a stage which Piaget calls "concrete

operations." Here the child-learner has formed some concepts or generalizations, but only in terms of things he can see, hear, taste, touch, or smell. He is ready to grasp some overviews, so that details can be placed in a context, but the generalizations must be concrete, not abstract.

Stories of the founders of religions are appropriate for this age group, because these deal with specific persons and historic events. Even though these learners have little understanding of the vastness of time, they can know that these stories happened "long, long ago." For instance the patriarchal narratives from the Book of Genesis are appropriate, if carefully selected, because they tell of manly persons such as Abraham, who dared travel to an unknown land. The children could act out traveling with Abraham, perhaps by putting up a replica of an ancient Hebrew tent and building and altar of stones as a way of thanking God for guiding them on a safe journey. The Joseph stories are also excellent for learners of early elementary years because they are filled with action and feeling, and culminate in a supreme act of forgiveness.

Remember that small children in all cultures tend to have an anthropomorphic concept of God, and the experiences we select can either "fix" this view or edge children on to a more mature concept of God as spirit. Therefore, stories of God "walking in the garden" or "calling to Samuel" need to be saved for readers who can interpret the meaning theologically rather than literally.

Stories from the life of Jesus for children of this age level can include his birth in a manger, his visit to the Temple at age 12, his calling of the disciples, his befriending of lowly people such as Zacchaeus, and his insistence on letting the little children come to visit him. Stories of healing and other miraculous events should be saved for older children because when told to young children they give the impression that Jesus was a magician rather than a person whose mystery is unfathomable and whose power was rooted in his depth of concern.

Stories of Muhammad and Buddha can be told as presentations on the founders of Islam and Buddhism respectively. But the theologies or beliefs behind these religions need to be saved for learners in the stages of logical thinking. Young children in the "concrete operations" age level, however, could re-enact celebrations of these founders' birthdays as they are observed in various lands.

Formal-operational: Now we come to the culmination of

Following a study of Hinduism, students re-enact the custom of throwing clay statues into a river.

Fifth and sixth graders in a church youth room discuss a story from Buddhist literature.

A student in an open classroom wears a sari and proudly displays her Hindu clay sculpture.

thought development in learners, according to the Piaget studies: the "Formal Operations Stage." Some children reach this stage as early as the fifth grade, and this means that the learner can think abstractly and can understand both meanings of a parable story. Most biblical material falls into this category, and the theology behind the various religions can be grasped only at this stage of development.

Learners do not all reach this stage at the same time, and no learner steps suddenly into logical thinking. It is a gradual process, going through an intermediary period and coming into full bloom during the teen years. Since effective teaching calls for planning just "one step" ahead of the learner, however, there could be some entrances into thought patterns of various world religions along with specific learning activities from the fifth grade onward. It is particularly in junior high school and senior high school that students can begin acquaintance with "the way a Hindu sees life" or the Buddhist Four Noble Truths and Eightfold Path.

Convenant theology which begins biblically with the call of Moses and is further developed in the messages of the prophets of Israel provides topics for older children, youth, and adults to explore. The message of justice and righteousness is of particular interest to youth who have emerged into a newly-acquired world view, as is the ability to see life not only as it is but also as it ought to be. These older learners can grasp concepts such as "grace" and "karma" and can discuss them in terms of specific instances. Often such concepts tend to interest the students more if they have not been "spoiled" by lessons in earlier years that might have been of more pain than value.

Clay statues made by junior high students for the Hindu "Durga Puga" and offerings of fruit, flowers, and incense.

Parables and other literary forms of double meaning are much more appropriate for these older students than they are for young children. In a public school, a parable can be read, told, acted out, or illustrated as a literary form that conveys a particular meaning. Church or synagogue schools would appropriate the meanings as tenets of the faith of the learners.

The Learning Center Approach

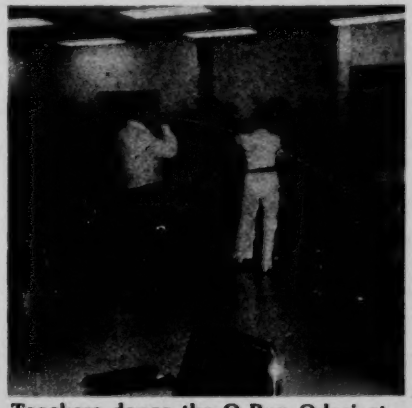
Teaching methods described in this volume center around learning experiences involving the whole learner in seeing, hearing, tasting, touching, smelling, *and* thinking. They are geared mostly to learners from fifth grade upward. Since there are a number of activities listed for teaching about each religion, the classroom could be set up with a number of different

interest centers. Pupils could then choose an activity from a number of options and work with a small group of peers. This kind of simultaneous learning is called the "open classroom" or "learning center approach." It has the advantage of providing students with choices, and can create an interesting atmosphere because there are sights, sounds, touches, tastes, and smells from the various cultures saturating the classroom at the same time. The teacher works diligently at setting up the classroom with the multiplicity of supplies and centers, but when the students arrive and begin to participate, he or she can feel free to converse with individuals or small groups, knowing that the rest of the class is occupied in other centers of the room. The teacher in this kind of arrangement is a model of excellence, lending services where needed but not interfering with students who are pursuing tasks by self-motivation. This arrangement enables the teacher to be a facilitator rather than a dictator.

Where circumstances do not warrant the learning center approach, however, teachers can use these methods one at a time. His or her attitude can still be one of encouragement rather than one of regimentation. Children and youth learn best when they feel guided rather than pushed, and when the classroom abounds in "opportunities" rather than "tasks." Learning can be exhilarating when the topic is interesting and the methods are creative.

Here's to new classroom adventures that lead learners to see how many of the world's people find ultimate meanings in life.

Eighth-grade girls spin dreydels during their study of Judaism.



Teachers dance the O-Bon Odori at University of Missouri—St. Louis summer workshop.

Teaching About Hinduism

Teaching About Hinduism

A meaningful study of India would be impossible without an introduction to Hinduism. This major world religion is the background upon which the whole culture of India rests. Native to the country of India and for the most part contained within that country, Hinduism reflects the meaning of life for more than 477 million people. It began more than 4,000 years ago when bards along the Indus River sang chants that were later written down as the Vedas, which are now part of the sacred literature of this religion. The name "Hindu" is derived from "Indus." Let us glimpse the underlying philosophy and some of the customs of this great religion, and then proceed to detail some learning experiences that can help it come alive in a classroom.

Thou Art God

One of the world's most diligent scholars of world religions, Dr. Wilfred Cantwell Smith, in a book called *The Faith of Other Men*, states that the most important belief of Hinduism can be summed up in one Sanscrit phrase: *Tat tuam asi*, meaning "That thou art." The first word of this phrase, "That" is a pronoun often used for God in Hinduism. God is thought of in this religion as the living force behind all of the universe, and is considered to be not only the Creator, but also the Creation. The holy name Brahman is used to designate God in Hinduism, but Brahman is considered not so much a personal entity as the name for Ultimate Reality or all that there is in the whole universe.

In Western thinking, persons refer to God as "He," and consider Him to be a personal entity, the Creator, but separate from His creation. The use of the pronoun "That" in Hindu thought is significant to explain a more mystical concept of the deity as a living and moving force within all things and all of life. Although some Hindus occasionally call upon Brahman personally, the basic tenet of Hinduism remains in the concept of God as Creator and Creation. *That* is ever the source and the goal of life in India.

Having glimpsed the Hindu concept of divinity as "That," let us move on to the second word of the phrase "That thou art." "Thou" is a designation for a human being who, in Hindu

Opposite page: Shiva as Nataraja, Lord of the Dance. "Nataraja has four arms and a third eye. He wears the Crescent moon and the Ganges River as ornaments to grace his hair. The cobra, symbol of immortality, is his companion . . . . For each divine function, a nand bearing its symbol . . . the drum of the "word" of creation in the upper right hand, the flame of destruction and purification in the upper left. The lower right reassures with the "fear not" gesture . . . while the lower left . . . points out the source of grace, the raised left. The entire figure is poised on a dwarf, the ego, which must be crushed if the Lord is to dance. Nataraja symbolizes Shiva as "unchanging in the midst of constant flow."

From Introducing Hinduism by Malcolm Pitt, N.Y.: Friendship Press, 1955.

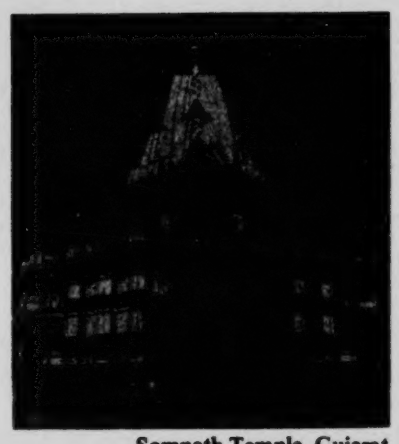
Mohandas K. Gandhi, called Mahatma Gandhi (1869-1948), famous leader of the Indian people and a world leader in the non-violent movement for social reform.

thought, is not only a part of Creation but also a part of the Creator, since the two are One. The word for the soul of man in Hindu culture is *atman*, but since all of the universe, including the soul of each living creature, is considered divine, it follows logically that the Hindu should consider each *atman* to be a part of the divine Soul. Hence, the third word of the phrase *Tat tuam asi* is a form of the verb "to be."

A more loose translation of *Tat tuam asi* would be "Thou art God." Imagine saying to a person in the Western Hemisphere "You are God." Imagine the uncomfortable reactions that would follow, because Western minds tend to think of Creator and creation as separate. Yet no Hindu feels presumptuous in seeing each person as God – the mystic view of life that pervades Hindu thought is the typical monastic affirmation that all is One, including even the smallest particle of creation.

An example of the one-ness felt in Hindu theology came through to this writer some years ago. I was sitting on a park bench with a young Hindu student from India, when the student became noticeably silent and immersed in thought. After a few moments, however, the student commented with a depth of feeling "Do you see that tree? That tree and I are one. We are the same. We may look different, but beneath all appearances, we are made of the same stuff, and a common soul unites us." I have remembered these words over the years because they seem to summarize the mystic Hindu spirit of unity in all things.

If one wonders how to explain the imperfections in human life, so different from the perfection which is divinity, there is the term *maya* which designates all the foibles and follies of mankind that cover up the divine spark deep within each human soul. *Maya* is a term for the world we see, the appearance of which is deceiving. Thus, *atman*, the human soul, is obscured by layers of *maya* so that it is quite difficult for anyone to recognize the soul of Brahman which dwells therein. Nevertheless, the basic Hindu affirmation comes through sharply and clearly in the phrase "Atman is Brahman" which is another way of saying "That thou art."



Somnath Temple, Gujarat.

Mystic thought which is basic to Hindu thinking is best understood here as a way of considering all the universe as One. It is poetically described in the following verse from a Hindu scripture, the *Svetasvatara Upanishad*:

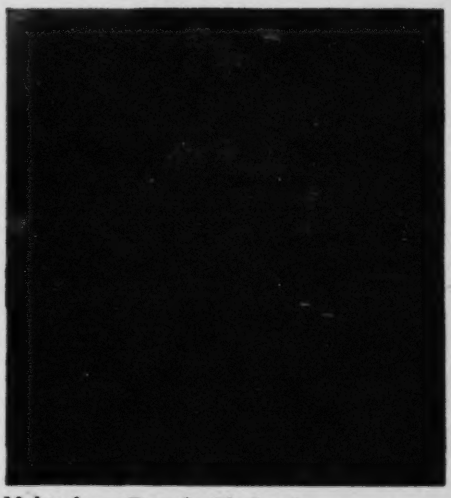
"O Brahman Supreme!
Formless art thou, and yet
(though the reason none knows)
Thou bringest forth many forms;

Thou bringest them forth, and then
Withdrawest them to thyself.
Fill us with thoughts of thee!

Thou art the fire,
Thou art the sun,
Thou art the air,
Thou art the moon,
Thou art the starry firmament,
Thou art Brahman Supreme:
Thou art the waters – thou,
The creator of all!

Thou art woman, thou art man,
Thou art the youth, thou art the maiden,
Thou art the old man tottering on his staff;
Thou facest everywhere.

Thou art the dark butterfly,
Thou art the green parrot with red eyes,
Thou art the thunder cloud, the seasons, the seas.
Without beginning art thou,
Beyond time, beyond space. . . . "(*Stace, 1960, pg. 44f.*)



Mukteshwar Temple, Bhubneshwar.

Notice how this exquisite poem sings of Brahman as *being* his creation. In the poem, Brahman *is* the fire, the sun, the air, the moon, the starry firmament, the waters, the woman, the man. . . . Brahman is celebrated as both Creator and Creation. In a similarly inspirational hymn from Western literature, we see a parallel celebration of the Creator, but a contrast in that the elements of creation stand apart in praise:

"All creatures of our God and King,
Lift up your voice and with us sing
Alleluia, Alleluia!
Thou burning sun with golden beam,
Thou silver moon with softer gleam,
O praise him, O praise him,
Alleluia, Alleluia, Alleluia.

Thou rushing wind that art so strong,
Ye clouds in heaven that sail along,
O praise him, Alleluia!
Thou rising morn in praise rejoice,
Ye lights of evening find a voice,

O praise him, O praise him,
Alleluia, Alleluia, Alleluia.

Thou flowing water, pure and clear,
Make music for thy lord to hear,
Alleluia, Alleluia, Alleluia.
Thou fire so masterful and bright,
That givest man both warmth and light,
O praise him, O praise him,
Alleluia, Alleluia, Alleluia!

And all ye men of tender heart,
Forgiving others take your part,
O sing ye, Alleluia!
Ye who long pain and sorrow bear,
Praise God and on him cast your care
O praise him, O praise him,
Alleluia, Alleluia, Alleluia!

St. Francis of Assisi

Both hymns have the sun, moon, clouds, fire, men, and many other elements in eloquent relation to their Creator. But in the Hindu hymn, these elements are inextricably a part of their Creator, whereas in the hymn by St. Francis the elements stand distinct from the Creator and are called to praise him. Perhaps these two masterpieces of devotional literature sum up the basic difference of viewpoint between India and the West.

The "Exceptions that Prove the Rule"

In pointing out this distinction between the monism of Hindu thought and creature-Creator theology in Western religions, we do *not* mean to say that "East is East and West is West and never the twain shall meet." We speak in appreciation for the variety of insights. Furthermore, we need to point out that there are a number of exceptions to the basic concepts of both East and West. For instance in Western literature, there are a number of mystic writings, such as the writings of Meister Eckhart and St. Bonaventura which have as their goal the realization of man's one-ness with God. Also, there are the writings from the Jewish school of Hasidism. Conversely, in Eastern thought, there are Bhakti yogis who insist that man must stand apart from God in order to love God. An example of this kind of poetry is found in the Song of Tukaram in *An Indian Peasant Mystic*:

"Can water quaff itself?
Can trees taste of the fruit they bear?
He who worships God must stand distinct from Him,
So only shall we know the joyful love of God;
For if he say that God and he are one,
That joy, that love, shall vanish instantly away.

Pray no more for utter oneness with God:
Where were the beauty if jewel and setting were one?
The heat and the shade are two,
If not, where were the comfort of shade?
Mother and child are two,
If not, where were love?
When after long being sundered, they meet,
What joy do they feel, the mother and child!
Where were joy if the two were one?
Pray, then, no more for utter oneness with God."

(*Smith, 1958, pp. 40-41*)

This poem is an exception to the Hindu affirmation that "Atman is Brahman" or "Thou art God." If it is an exception that "proves the rule," it is also an entree for inter-faith dialogue.

Hinduism has many names and forms for God.

One God, many Forms

To a traveler passing through India, Hinduism might appear to be a religion of many gods. For instance, the traveler might meet some Hindus who call upon God by the name of Vishnu, and others praying to Shiva. There are numerous pilgrimages and festivals in India for these deities. But in Hindu theology, Vishnu and Shiva are merely aspects of one God, Brahman. Actually, Brahman is considered to be manifest in a trinity of names: Brahma, the Creator; Vishnu, the Preserver; and Shiva, the Destroyer. To Christians who are used to referring to one God in a trinity of names, this trinitarian aspect of Hinduism may not be surprising. The three names for the phases of Brahman are proliferated, however, by many more divine names, as each person of the Hindu trinity is considered matched to a mate who represents some other phase of existence; and each of the "gods" is housed in a temple or shrine where devotees "bathe, feed, and honor them."

In addition to the plethora of names for divinity in India, there are also names for the *avatara* or incarnations of God, such as Rama and Krishna who are considered to be Vishnu

appearing in human form. In the sacred literature called the *Bhagavad Gita*, the "*Song of God*," *avataras* or incarnations are explained as Vishnu sings through Krishna:

"When goodness grows weak,
When evil increases,
I make myself a body.

In every age I come back
To deliver the holy,
To destroy the sin of the sinner.
To establish righteousness." (*Pg. 50*)

Jagan Nath Temple, Puri.

Swami Satprakashananda of the Vedanta Society of St. Louis, Missouri, once said to this writer: "Hinduism and Christianity have much in common, because we both believe that God is personal enough to visit earth in human form. The difference lies in the number of incarnations in Hinduism as opposed to the one in Christianity."

A traveler in India might also wonder why Shiva, the destroyer phase of God, is worshipped so often. In Western thought, we tend to minimize or gloss over the topic of death. But in Hindu thought, death is but a gateway to a new life, through the process called reincarnation or transmigration. In this process, the soul is considered to be born again and again into different bodies, so that the cycle of birth, life, death, and rebirth is considered normative. This cycle is called *samsara*.

In *samsara*, the soul is believed to be reborn into a new station of life according to its deeds in the previous life. Thus by the law of *karma*, which is the law of cause and effect, a soul who has lived a good and noble life will be reborn, after death, into a situation of higher esteem. Contrariwise, the soul could be born in a lower state if the deeds of the previous life had been predominately evil. A person at the bottom rung of the highly stratified Indian society, who lived an evil life, would theoretically be reborn into an animal according to the law of *karma*. Transmigration is a term for a soul passing from the human to lower forms of life, or *vice versa*.

From the *Bhagavad Gita* we read the following poetic description of *samsara*:

"Worn-out garments
Are shed by the body:
Worn-out bodies
Are shed by the dweller
Within the body.

New bodies are donned
By the dweller, like garments." (Pg. 37)

This cycle of birth, life, death, and rebirth is not, however, considered to be futile, like the grinding of a wheel that never stops. The purpose of the many lifetimes is the goal of perfection, so that each soul has the chance to rise higher and higher in each lifetime. The soul, for instance, may come back to live in a person of a higher rung on the social ladder, provided it deserves such promotion. The social ladder in India is made up of castes, the lowest being the Sudras or laborers and just above the Sudras the Vaisyas or overseers. The Kshatriya caste is next, composed of warriors and administrators. At the top of the social ladder are the Brahmins or seers and priests. Note that this name for the highest class is Brahm*i*n, not to be confused with Brahm*a*n, the name for God.

If a soul has already attained Brahmin status and lives a life of good deeds, then upon death it does not need to be reborn, but merges indistinguishably with the soul of God in a condition called *moksha* or *mukti*. Thus the goal of all of Hindu life has been reached, through a countless number of births and rebirths, and in each lifetime, meticulous attention to *dharma*, the duties and rituals of the castes.

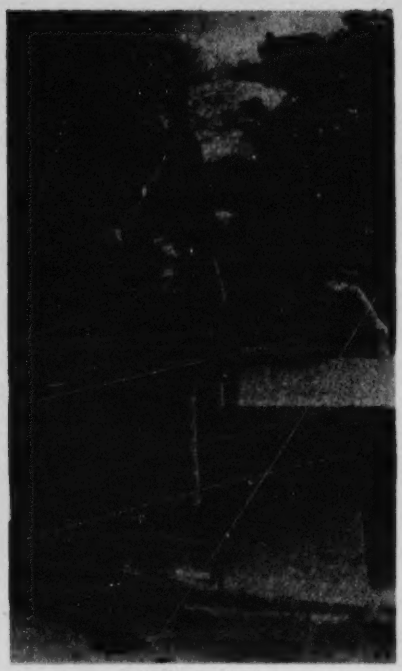
Hindu pilgrims bathe in the Ganges River.

Sacred Symbols

This upward progression of the *atman* or human soul is symbolized by the lotus flower which, too, rises out of the earth to become a thing of beauty. Indeed, the entire Hindu religion is represented in the symbol of the lotus blossom. Another symbol often used in this religion is the *OM*, made up of three Sanscrit letters that sum up the godhead. Often in Hindu worship, this sacred symbol *OM* is pronounced with great fervor – so that the wind from the lungs is like the spirit of God coming forth. The *OM* sound combines all the fullness of the vocal sounds, because it begins at the back of the throat with an "au" sound, proceeds to the palate with an "o" sound, and ends with the labial "m" sound. It thus expresses the completeness of the call to God with the fullness of sound and soul.

Yogas and Yogis

To help the individual rise through the stations of life, there are certain disciplines in Hinduism, and these are called



A "Sanyasi," Hindu holy man in the fourth stage of his life.

yogas. Actually the word yoga comes from the word for "yoke," which means to join together in concerted effort. Since people differ in their aptitudes in life, there are various *yogas* or ways to strive. For the person intellectually oriented, there is *Jnana yoga*, the realization of God through thinking, listening, and knowledge. For the person of a more emotional nature, *Bhakti yoga* is the way to God through utter devotion. *Karma yoga* is the discipline of realizing God through good deeds, done in private without praise or other reward. Finally, there is *Ra ja yoga* which is a concerted effort to realize God through such spiritual exercises as body posture, breath control, and meditation which goes into the depths of the inner self. Persons who diligently and systematically seek to perfect their one-ness with God through any of these disciplines are called *yogis*. Some *yogis* concentrate so arduously that they are caught up in a rapture called *samhadi* which means literally "one-ness with God."

A young man from India recently told a class of college students in America about a *yogi* he knew who would go into *samhadi* frequently. When he was in *samhadi* his pulsebeat and breathing would be so faint that he would appear to be lifeless. In one of these trances, this *yogi* was taken to a mortuary by persons who had found him and believed him to be dead. In actuality, the *yogi* was very much alive, and came out of *samhadi* just in time to prevent his own funeral!

We have learned a number of words such as *samsara* (the cycle of life, death, and rebirth), and *samhadi* (the realization of one-ness of the soul with God). Let's learn one more before we proceed to ways of teaching this religion in a classroom. The final word is *sanyasi*. The *Sanyasi* is a person in the fourth stage of a lifetime, in the culmination of his years. Thus, for each person there are four stages of life: the student phase, the householder phase, the retirement phase, and finally that period after retirement that is the *sanyasi* phase. The *sanyasi* is finally free from the material burdens of life – from all cares and from all responsibilities. He is free to wander, without possessions, begging bowl in hand, and to concentrate on his one-ness with God. The *maya* or illusion of life that obscures the real self is at a minimum for the *sanyasi*, who is unburdened and liberated. There is a drama about a *sanyasi* in the resource pages for this section.

Though the Hindu way of life is socially rigid in its caste system, it is philosophically one of the most liberal of all religions. Lacking the narrow provincialisms of many Western sects, the Hindu spirit affirms, "The various religions are but the many languages through which God has spoken to the human heart." (Smith, 1958, pg. 85)

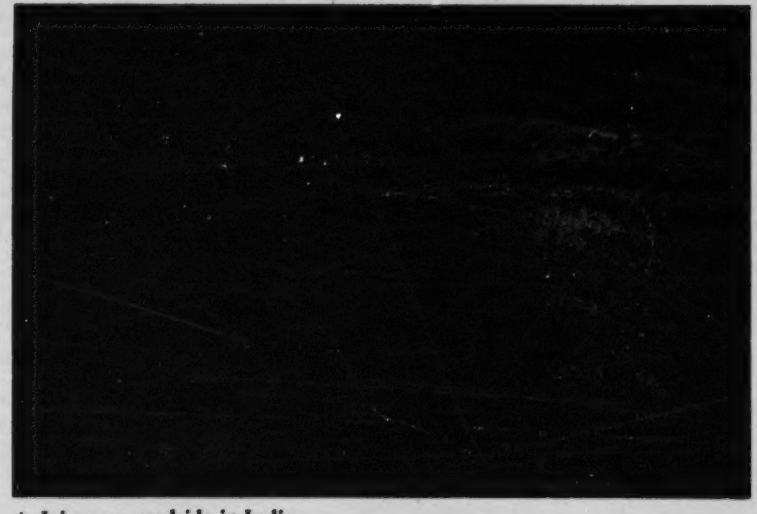
Sects which Grew from Hinduism

In India, there are a number of sects which grew from Hinduism, particularly the Jains and the Sikhs. The Jains, descendents of followers of Mahivira (599-527 B.C.) are best known for their austere reverence for life, and for nonviolence. So insistent is their determination not to harm life, that many of the Jains wear veils to keep them from accidently breathing in an insect. They would not kill a mosquito even if it were biting them.

Jains often carry brooms to sweep their paths so they will not step on insects. They often support beast hospitals for sick buffaloes, cows, goats, or sheep. Sacred scriptures of the Jains are the *Agamas*, sermons of Mahavira. Some Jains wear white robes; others wear nothing.

Sikhs are a much younger sect, begun in the fifteenth century A.D. by the followers of Nanak. Nanak was born into a family of Vishnu worshippers, and he practiced Bhakti devotion. But he became influenced by Muslims who had come to India and who were in opposition to the Hindus. After listening to spokesmen from both religions, Nanak founded Sikhism which is a syncretism of Hinduism and Islam, yet with a theology of its own. Sacred scripture is the *Granth* completed by Arjun, the fifth guru. Sikhs wear their hair long, usually dress in blue robes, and are not opposed to fighting.

Both Jains and Sikhs oppose the caste system in India and there are over 2,000,000 Jains and over 4,500,000 Sikhs in the country today.



A Jain on a roadside in India.

Learning Activities

To introduce Hinduism to a class, it would be good to start with an audio-visual resource such as the filmstrip "Hinduism" from the *Time-Life* series on "The World's Great Religions." Discussion of such principles as reincarnation and *karma* could follow, informally. Instead of dwelling on the theology of Hinduism, however, it is probably better to go directly into some learning activities that give a feeling for the diversified customs of this religion. Further discussion could then follow the learning experiences.

There is no special sequence to the learning activities, and possibly several could be going on in a classroom simultaneously if you follow the "Learning Center" approach.

1. Making clay statues for the Durga Puga

Popular worship in India abounds in home altars with small statues which devotees can honor with offerings. Worship takes place more often in homes than in temples in India. In the geographic area along the Ganges River, for instance, in the fall of the year, there is a two-week celebration, the Durga Puga, in honor of Durga, a consort of Shiva, who reigns over growing things and harvest. A Puga is festival worship, hence the name Durga Puga. For the celebration, families make clay statues which they honor with offerings for the two weeks of the festival. The offerings consist of rice, water, flowers, fruit, and incense. At the end of the two weeks, the families take the clay statues down to the Ganges River and toss them in while saying, "I return you to the Source from which you came."

As a teacher, you might preface your activity with an explanation such as you have just read, and then let the students engage in making clay statues. The statues the students make can represent any aspect of the created world. They can be statues of monkeys, elephants, snakes, turtles, or flowers, to name only a few possibilities. Since, in Hindu thought, the Creator and the creation are one, these clay artifacts from the creation represent the Creator. Clay suitable for this project can be purchased at any nearby school supply store. The moist form of white talc clay has proven to work well for this learning experience. To add to the mood of the event, the teacher could have a record of music from India playing in the background as the students work. The finished statues can be placed on a table representing the special place that in India would be the home altar.

Every day for two weeks, the students could identify with Hindu families by placing the offerings of flowers, fruit,

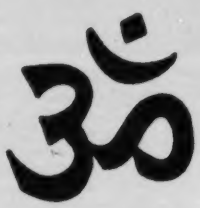
incense, water, or rice before the statues. In public schools, it will have to be emphasized that this process is an enactment, not a service of worship. It represents a phase of a culture that students are experiencing through a learning exercise. No student should be coerced into placing anything before the statues. The teacher, sensitive to the feelings of her community, will know how far to go with this exercise. In some classrooms, where the attitude is open to inter-cultural experiences, it will be possible to complete the learning experience by taking the statues to a nearby body of water for the final enactment of tossing them in.

The first time the author used this learning experience was in a classroom in St. Charles, Missouri. It happened that the Missouri River was within walking distance, so the students took a walking trip there with the statues. On another occasion, this learning experience was used in St. Louis, Missouri, and some youths from a town just across the Mississippi River were in attendance. These youths, intrigued by the custom they were enacting, chose to pause as they re-crossed the river one day and toss their statues in with the saying, "I return you to the Source from which you came." They attended classes regularly because they were actively involved in the learning process.

2. Enactments from the Ramayana

Another learning activity related to Hinduism is the acting out of stories from the great Indian epic, The *Ramayana*. This classic epic ballad of 24,000 Sanscrit couplets celebrates the adventures of Rama who is considered by many Hindus to be an incarnation of the phase of God called Vishnu. In the epic, Rama and his wife Sita are forced into 14 years of exile by an unfair stepmother. In exile, Sita is kidnapped by Ravana, a personification of evil. Rama frantically searches for her, and is aided in winning her back by a monkey hero named Hanuman.

In Indian villages, actors put on masks to represent the characters from the epic and then act out scenes from the story. There is a heightened emotional impact to this story as we realize that in India Rama represents the most noble qualities of manhood, with all of his boldness, tenderness, honesty, loyalty, and integrity. Sita, his wife, often considered an incarnation of Vishnu's mate, is the ideal of Indian womanhood with all of her gentleness, kindness, beauty, loyalty, and truth.



OM, the most sacred word for Hindus

An Indian student in an American college recently recalled with excitement the days of his childhood when traveling

dramatic teams would come to his village square and perform stories from the *Ramayana*. Schools would be dismissed so that the children could attend with their families in the afternoon or evening. At other times, the children themselves would make masks and act out these epic stories.

All students could develop a real appreciation for Indian literature by making masks and acting out the stories from the *Ramayana*. An abridged version of the *Ramayana* can be found in most libraries. Masks can be made of papier-mache or painted on cardboard. Rama and Sita do not need face masks but wear crowns. Hanuman needs a monkey-face mask (and a tail if possible) and the villain Ravana needs an ugly face mask. The students could compose a simple script, or you can use the script that is provided in the closing resource section of this curriculum. It is suggested that the stories be enacted informally, so that the students can enjoy them and catch the feelings they convey without having to be burdened by memorizing passages. The students could don the masks, carry their scripts, and "walk through" the motions of the events. The objective is not a polished performance but a "whole self" learning experience.

Symbol of Sikhism

Although most students will wish to act out the part for which they have made a mask, there will be some who learn from mask making but do not wish to act. There may be others who like to act but do not enjoy artwork. In cases such as these, why not let each do the part he chooses and the informal enactments can consist of persons using masks that others made, and trying on various roles as the dramatic scenes are repeated. As the saying goes, "live it up!"

3. Acting or reading a Tagore drama

A different type of drama is also included in the resource pages . It is "The Sanyasi" by Rabindranath Tagore. No masks are needed for this drama. It is an excerpt from the full script, and is to be read through to convey the feeling of the *sanyasi* in his attitude of detachment from life. The author, who lived from 1861 to 1941, received the Nobel Prize for literature in 1913. He is the author of the Indian National Anthem, and has written over 100,000 lines of poetry. The mystic and lyric quality of his writing reflects the spirit of the soul of India. Therefore, to acquaint students with his words is to enrich their world. Some students will prefer to read some of his poetry,

which is readily accessible in libraries. But others need drama and a plot to hold their interest and for that reason, we selected this excerpt from a Tagore drama for use at high school level.

4. Sitting in the Lotus position

Some students will find it meaningful to try sitting in one of the yoga positions of meditation called the "Lotus" position. To sit in this way, the student begins by sitting on the floor and placing the left foot as high on the right thigh as possible. The left knee should rest on the floor without strain. The right foot should then be placed on the left thigh. The souls of the feet will be slightly upward. The hands are then placed on the knees, with thumbs and forefingers together and the other fingers pointing downward. This is a position that is very difficult for the beginner, but young persons can achieve it with effort. Caution should be taken, however, that the student not strain himself.

If the student cannot complete the full Lotus at first, he or she could try the "half Lotus" which begins with the student sitting on the floor with legs straight out. The right foot is then placed against the left thigh, but not on top of it. The left foot is then placed in the fold of the right leg. Hands can be placed on knees or on the floor behind. Suggest that the students reverse legs to relax the muscles. If even this is too difficult, the beginner could merely sit in a cross-legged position to start. Diagrams for these positions can be found in the resource pages .

The trident, weapon of the Hindu god Shiva

5. Multisensory experiences

Why not try some tastes and smells familiar in India? Try making curry dishes in the classroom, or burning incense from India. (Department stores and import stores sell the incense). A recipe for curry is usually included in cookbooks, but there is also one for shrimp curry in the resource pages . Remember that most Hindus do not believe in eating meat because their reverence for life prevents killing a living creature. In theory, an animal may house the transmigrated soul of a former person, and therefore it would be crude to take that life. But in some parts of India, shrimp curry is permissible.

Games from India are also important for rounding out your classroom cultural experience. Did you know that the game of chess originated in India? An intriguing "Hindu Pyramid Puzzle" can be ordered from World Wide Games (See

bibliography). Parchesi is also an Indian Hindu game. Table games are particularly important when you have your classroom arranged in a learning center design. Small clusters of students are engaged in activities of their choice simultaneously. For students who do not have a flair for cooking or clay-modeling or mask-making or acting, the games become a source of interest. The students playing the games are absorbing the culture of India because in the background there is the music, the aroma of curry and incense, and hopefully wall decorations that fit the theme. Each student, regardless of his or her specific activity, is saturated with sights, sounds, smells, tastes, and feelings of India. Appropriate festive decorations of tissue paper cut in squares and triangles and strung across the room can also contribute to the atmosphere.

Symbol of Jainism

An open classroom or learning center approach of this description was held by this writer last year with junior high school students. A guest from India was invited, and he came, bringing his wife who taught some young girls how to dress themselves in a *sari*. During the session, which lasted an hour and a half, Mr. John from India chatted informally with the students in one interest center of the large room, answering questions and singing some songs he used to sing in India. At the end of the session, he said to this writer, "I have never felt so much at home since I left India as I have felt today. The sights, the sounds, the smell, and the taste of curry really brought back all the memories I cherish from my homeland."

6. Field trips and resource persons

We have already mentioned having a person from India visit to sing, talk, and show how to wrap a *sari*. Another possibility for resource persons is the International Society of Krishna Consciousness. Check your phone book to see if there is an organization of this sort nearby, and invite some of their people to come and demonstrate their chants and dances. Or there may be other Hindu organizations nearby such as the Divine Light center of Guru Maharaj-ji from which you can invite guests.

In many of the larger cities there are Vedanta Societies. The Vedanta Society is closer to orthodox Hinduism than the more recent sects such as the ones listed previously. Perhaps the Swami of the Vedanta Society could visit your classroom to talk on Hinduism and answer questions that the students pose.

An even better idea, if at all feasible, is to take the students on a field trip to visit the Vedanta Society at a time then the Swami is there to converse with the students. A public school in St. Charles County, Missouri, recently had a unit on world religions and chartered a bus to take the students on a field trip that included a visit to the Vedanta Society, a Jewish synagogue, a Protestant church, a Catholic cathedral, and a Muslim salat.

7. Map study

The students of Hinduism need to know how to locate India on a map and recognize this country as the major locale of this religion. A large wall map would be helpful, but also small outline world maps for each student are important. A committee could begin the project of coloring the large wall map with colors coded to represent the major population areas of the various religions. For instance, the color code for Hinduism could be blue, and all of India could be colored blue. Students would then color India blue on their individual maps. As other religions are studied, they can be given a color code and the areas of the religion's predominance can be colored accordingly. This project begins with Hinduism but continues as other religions are studied.

Hindu lotus flower

8. Notebooks or folders

If your study of Hinduism is a part of a unit on world religions, the students will need individual binders or notebooks in which to gather the information they will be assembling. A notebook of their own compiling will be more meaningful to them than a ready-made printed book. Guide them into selecting and using some binder or notebook for this material. The cover could eventually be decorated with the symbols of the various religions. The map they are making might be their first entry in the notebook. Notes that they take would be their next entry. Encourage them to do some creative writing for these notebooks or folders.

Resourceful students will go to books and encyclopedias and gather information for reports and pages that can go into these folders. The resource section at the end of this book contains one-page summaries of the major tenets of each religion. These summary sheets can be copied by xerox or other method

so that each student can add a summary page on each religion to the folder, as he studies that religion. The resource section also contains programmed learning material that students can complete for the folders.

9. A summary wall chart

A wall chart which can be detailed by the students will help them keep in mind major trends of each religion. The chart could be made on a large sheet of poster paper, with the major religions of the world listed vertically down the left side and categories of knowledge listed across the top. Lines separating the religions can be drawn horizontally, and lines separating the categories can be drawn vertically, so that there is a square for each area of information. Let the students fill in the squares one at a time, as they acquire the proper information and let the chart remain on the wall so that students can refer to it often. Perhaps the students could make small copies of the chart for their notebooks. The religions listed down the side of the chart would be Hinduism, Buddhism, Confucianism, Taoism, Shintoism, Judaism, Christianity, and Islam. The categories to go across the top are: When it Began, Where it Began, Founder's Name (if there is a founder), Sacred Literature, Name for God, Some Ways of Worship, Approximate Number of Followers.

10. Audio-visual resources

The suggestion was made at the outset that you begin with the use of a film or filmstrip. Other audio-visual resources can be used from time to time as you continue your study of Hinduism. One of the best ways to bring India into the classroom is through the use of films and other pictures. Check the audio-visual list at the end of this chapter, and also check your local libraries for what they have available.

Sometimes airlines offer travel posters that can enhance your walls. A large India–print bedspread makes a good wall hanging and will give color and feeling to this kind of study. Sometimes temple-rubbings or other pictures can be bought

from import stores. The *National Geographic* often has excellent pictures that you can use on walls and bulletin boards. The Indian Embassy in Washington, D.C. can suggest many other resources.

Discussion Questions on Hinduism

1. If a Hindu were to say to a friend: "You are God," what would he mean?
2. What basic difference is there between Hindu theology and most Western theologies? Is the difference absolute?
3. How does Hindu theology explain human imperfections? What is *maya*?
4. Why is there such a place of reverence in Hindu theology for the destroyer form of God? In other words, what is the Hindu attitude toward death?
5. What would you say is the ultimate goal of life in Hinduism? How do *karma* and reincarnations help obtain this goal?
6. Would you consider Hinduism to be monotheistic or polytheistic? Explain.
7. If you were a Hindu yogi, would you be a gnana (realizing God through knowledge) yogi, a karma (realizing God through deeds) yogi, a bhakti (realizing God through love) yogi, or a raja (realizing God through spiritual exercises) yogi? In other words, do you see yourself as basically a thinking, a doing, a loving, or a methodically disciplined person?
8. What parallels to the caste system do you see in your own culture?
9. What is the Hindu attitude toward other religions?
10. What two major world religions believe that God has come to earth in human form to guide mankind?

Contents of Resource Pages on Hinduism

Hinduism summary

Diagram on how to wrap a *sari*

Recipe for shrimp curry and for Gajreli

Dramas from the *Ramayana*.

Instructions for the game of Snakes and Ladders.

Hinduism programmed learning sequence

Tagore drama *The Sanyasi*

Diagrams for sitting in the Lotus positions

Additional student involvement activities

Bibliography on Hinduism

A. **Books:**

(It is suggested that there be a "browsing table" in the classroom):

Sacred literature:

The Bhagavad-Gita translated by Swami Prabhavananda and Christopher Isherwood, New York: (A Mentor Book) 1954.

The *Upanishads* (available in paperback from Harper Torchbooks, translated by Swami Nikhilananda in 1963 or in Penguin Classics, translated by Juan Mascaro in 1965).

The Ramayana and *The Mahabharata* New York: Everyman's Library, 1920.

Other books (See also general reference list):

Basham, A.L. *The Wonder that was India.* New York: Grove Press, 1954.

Dasi, K.D. and S.D. *The Hare Krishna Cook Book.* New York: The Bhaktivedanta Book Trust, 1973.

Fischer, Louis. *Ghandi, His Life and Message for the World.* New York: Signet Books, 1954.

Levai, Blaise. *Ask an Indian about India.* New York: Friendship Press, 1972.

Nivedita, Sister. *Cradle Tales of Hinduism.* Calcutta: Aduaita Ashrama, 1972. (Can be bought from Vedanta Society, 205 S. Skinker, St. Louis, Mo. 63105).

Pitt, Malcolm. *Introducing Hinduism.* New York: Friendship Press, 1955.

Radhakrishnan, S. *The Hindu View of Life.* London: Unwin Books, 1960. Also published by The Macmillan Co., Riverside Drive, New Jersey.

Renou, Louis. *Hinduism.* New York: Simon and Schuster, 1961.

Rice, Edward. *Mother India's Children.* New York: Friendship Press, 1972.

Sethi, Narendra. *Hindu Proverbs.* Mount Vernon, New York: Peter Pauper Press, 1962.

Tagore, Rabindranath. *Collected Poems and Plays.* New York: The Macmillan Company, 1952.

Van Horne, M. *Come Inside India.* New York: Friendship Press, 1972.

Wells, Irene. *Fun and Festival from India, Pakistan, Ceylon, Nepal.* New York: Friendship Press.

White, Emmons. *The Wisdom of India.* Mount Vernon, New York: Peter Pauper Press, 1968.

Wood, Ernest. *Concentration, An Approach to Meditation.* Wheaton, Ill.: The Theosophical Publishing House, 1949.

B. **Audio Visuals:**

Filmstrips:

"Hinduism" from series *The World's Great Religions.* New York: *Time-Life* Filmstrips.

"Hinduism" from series *Religions of our World Neighbors.* Family Filmstrips.

Films:

"Major Religions of the World." Encyclopedia Britannica (B&W) 20 minutes, 1954.

"The Hindu World." Coronet Films, 65 E. South Water St., Chicago 60601.

Part I of "Four Religions" narrated by Arnold Toynbee. New York: McGraw-Hill.

Records:

"Listening in on India." New York: Friendship Press, 1972.

"Mantras." Songs of Yoga, Swami Sivananda-Radha Ashram: Yasodhara Ashram; Kootenay Bay, B.C., Canada.

Bhattacharya, D. "Religions of India." The Living Tradition, Decca Record Co., Ltd., Argo Division.

"Every Town and Village." New York: Bhaktivedanta Book Trust, 1972.

"Chants and Prayers." Paramahansa Yogananda Self-Realization Fellowship (3880 San Raphael Ave., Los Angeles, Calif. 90065).

Pictures:

Rice, Edward. *Photo Sutra.* New York: Friendship Press, 1972.

India's Gods and Kings. School Picture Set 8, Metropolitan Museum of Art, New York City 10028.

Game:

Hindu Pyramid Puzzle, World Wide Games, Box 450, Delaware, Ohio 43015 (order WWG135, Price $3.95).

Teaching About Buddhism

Teaching About Buddhism

Buddhism grew out of Hinduism through the founding figure of Siddhartha Gautama who came to be known as the Buddha, or Enlightened One. Though born in India, Buddhism is not widely practiced there today, but flourishes instead in other parts of Asia numbering more than 267 million followers. The form which Buddhism takes differs in southeast Asia from the form it takes in northern Asia, yet both forms have their common ancestry in the historic figure of Siddhartha Gautama. Let us glimpse his life story which, though overlaid with legend as in the case of most great men, has its basis in actual history.

Story of the Buddha

About the year 560 B.C., a son, Siddhartha Gautama, was born to the ruler of one of the provinces of northern India. Legend has it that seven wise men from the hills came to visit the ruler, and announced that the new baby was so remarkable that he was certain to become a leader of men. "If he stays with the world," they proclaimed, "he will be king of all of India. But if he rejects the world, he will become a redeemer of mankind."

The king was more interested in seeing his son become king, so he did all in his power to keep the growing boy interested in worldly affairs. "I wore garments of silk and the attendants held a white umbrella over me" (Smith, 1958, pg. 91), Gautama later recalled of his childhood. As the boy grew older, his father provided him with three palaces and four thousand dancing girls. A marriage was arranged between Prince Gautama and a neighboring princess Yasodhara, and the wedded couple were later gifted with a son, Rahula.

In spite of royal commands that Gautama be shielded from all knowledge of suffering, at one point in his young life the prince made a startling discovery. One afternoon, while out riding with one of his servants, the young prince saw a man by the roadside. It was an old man with scraggly teeth and very thin hair who was so bent with age that he was resting on a cane. "Whatever is the matter with that man?" Gautama asked of his servant. The servant had to explain that the man was bent with age and that old age comes to all who live long years.

The next day the prince and his servant went riding again, and this time they beheld a man, wracked with illness, lying by the roadside, convulsing with fever. Again Gautama asked, out of deep concern, about the status of the man, and the servant

Opposite page: A monk prays before a statue of Buddha in a temple in Sri-Lanka.

A Japanese Buddhist temple.

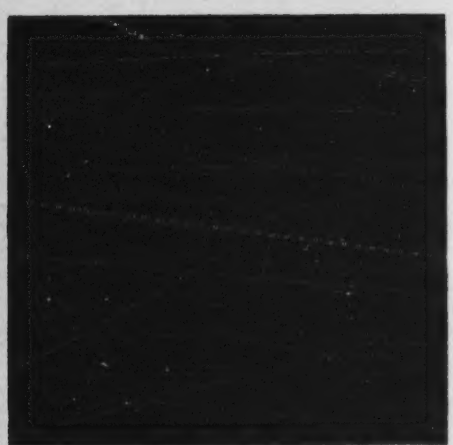
replied that the man was stricken with sickness which comes to most persons in the course of a lifetime. The prince was greatly dismayed at the suffering he was seeing.

On the third day, the prince and his servant beheld a funeral cart carrying a corpse, and a woman and children walking behind it, crying. The young prince asked, and was told, about death. He was horrified to realize that death is something that comes, sooner or later, to everyone. He spent long hours pondering this third disclosure of suffering.

On the fourth day, prince Gautama and his servant beheld a monk, dressed in saffron robes, with his head shaven, and with a begging bowl in his hand. There was a look of serenity on the face of the monk, as if he had gone beyond the ways of the world and had come to grips with the problem of suffering. The prince realized that he, too, must renounce the world and somehow find answers to the riddle of life.

Thus, one night when he was twenty-nine years old, Siddhartha Gautama kissed his sleeping wife and son good-bye and departed for the forest for a life of renunciation and a search for the meaning of life and an answer to suffering. Halfway into the forest, he changed clothing with his servant and sent the servant back to the palace. By himself in the forest, Gautama felt the loneliness of solitude.

The six years in the forest that followed are divided into three periods: First, Gautama studied under Hindu hermits until he had learned all that they could teach. Then he tried asceticism – giving up all worldly pleasures and eating only one bean a day to keep alive. In this second period, Gautama became so thin that he could feel his spine by pressing upon his abdomen, and the dirt accumulated so thickly on his body that it could be scraped off in large hunks. Finally, he became so weak that he could no longer think, and if friends had not come to feed him some warm rice gruel, he surely would have died.



Hompa Hongwanji Buddhist Temple, Honolulu, Hawaii.

Gautama learned from this self-torture that too much deprivation was as harmful as too much luxury, and the beginning of his doctrine of "The Middle Way" was born. The five friends, who had been fasting with him, were disappointed that Gautama had given up their way of life, but he promised them that if he should ever find the answer to the problem of suffering and to the meaning of life, he would come back to them and share his discoveries.

The third phase of Gautama's life in the forest was *raja yoga*, deep meditation with special body position that is

conducive to thought. At the culmination of this period, on one historic night of nights, Gautama sat down under a tree and vowed he would not rise again until he had found enlightenment. Through hour after hour, he sat in deeper and deeper meditation until – in the early hours of the dawn, as the tree rained red flowers and the earth quivered as in the pangs of childbirth, the seeker knew that at last he had been put in touch with the ultimate meaning of life. For 49 days, he sat in a trance at the foot of the tree, completely in awe of his experience. Then he arose, sought out his friends, and began to communicate the meaning he had found. From that point onward, Gautama was known as the Buddha, the "Enlightened One" and the tree under which he had found enlightenment was called the "Bo" or "Bodhi" tree.

What was the answer the Buddha had found? It is best seen in the actions of the rest of his life, during which for almost 50 years he traveled from village to village, ministering to each person in the way he needed help. To some, the Buddha became a listener; to others, he became a provider of food and shelter; some he gathered to himself as a band of disciples who could learn and minister with him. But all was done in a spirit of selfless compassion, and in a life midway between the extremes of luxury and poverty.

A Japanese Buddhist pagoda.

In one of his famous sermons to his followers, Buddha summarized his insight into the problem of suffering by delineating the "Four Noble Truths" and the "Eightfold Path." These will be discussed later. He also preached a way of life which, though based on his knowledge of Hinduism, denounced the caste system, scorned ritual, and ignored metaphysics. That is, the Buddha disclaimed speculation on the nature or essence of God, but bent all energies toward serving the needs of the world. His new philosophy is summed up in the parable of the man with an arrow in his back. The Buddha said that it is of no use to question who shot the arrow or where the shooter was standing but rather to bend all efforts on removing the arrow.

Finally, when the Buddha was more than 80 years old, he was invited to have dinner with a special friend by the name of Cunda. Cunda prepared mushrooms, the Buddha's favorite food. But, unknowingly, he prepared some which were poisonous. Soon the Buddha realized that he was dying.

On his deathbed, the Buddha summoned his followers and, determined to ease Cunda's anguish and guilt feelings, declared: "In all my lifetime, two meals stand out supreme: one was the meal that I ate before I sat under the Bo tree, after which I received enlightenment; the other, tonight, at the home of my

Unusual standing Buddha, Japan.

dear friend, Cunda, after which I shall receive *Nirvana*." So saying, the Buddha breathed his last and passed into the eternal absence of pain, designated as *Nirvana*.

His followers gathered his sayings and sermons into the *Tripitaka*, or *Three Baskets of Wisdom*.

The Four Noble Truths and Eightfold Path

The Four Noble Truths which the Buddha proclaimed are meant to explain and alleviate the problem of suffering in life. The first truth is the recognition that "In life, suffering abounds." To gloss over the realities of life is not to come to grips with reality. The second truth is that "Suffering is caused by desire." As long as persons are determined to have unobtainable pleasures and possessions, they are faced with a continual round of disappointments. The third truth is that "The cure lies in overcoming selfish craving." To give up this insatiable thirst for pleasure and property is to eliminate suffering. When persons no longer expect a life of ease, they are no longer disappointed.

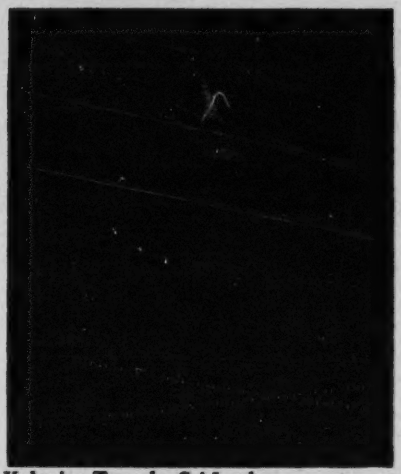
The fourth Noble Truth provides the way to achieve the life of non-desire, through the Eightfold Path. This Path consists of eight steps.

Japanese Buddhist nun prays over ashes of deceased.

1. **Right knowledge.** The first step in liberation from suffering is knowing what causes men to suffer. As long as people yearn for some permanent, unchangeable state of existence, they are doomed to disappointment, because in life there is constant change. Life is impermanent, (*anicca*) and the man of right knowledge simply expects it to be this way.

2. **Right motives.** Knowing the truth about the impermanence of life, persons are then called to desire more obtainable objectives. Motives need to be based on values that benefit others instead of on building up one's own possessions. Kindness and love are true values, and the man whose motives are to express these virtues has met the requirements of the second step of the eightfold path.

3. **Right speech.** The person following the eightfold path can no longer engage in gossip or slander, or in talk that is crude and offensive. The speech of this person will be controlled, considerate, and thoughtful. Words can be hurtful or helpful, but the person of right speech chooses only those which are helpful.



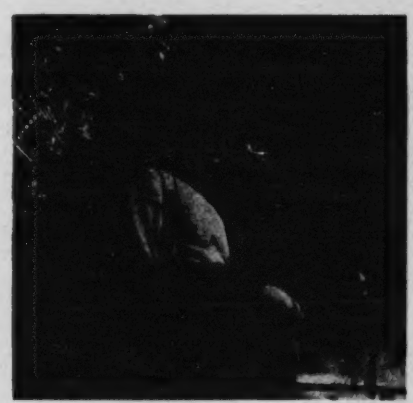
Kelaniya Temple, Sri-Lanka.

4. Right action. Beyond what a person says is what he does. A person might speak with considerable kindness, but unless his deeds back up his words, he is "shouting down a rain barrel." A list of five actions that are absolutely unacceptable grew up and these prohibitions are phrased as follows:

Do not steal
Do not kill
Do not lie
Do not commit adultery
Do not drink intoxicants

But in addition to these acts that are forbidden, there are other acts that are required, such as listening to a person who wants to tell his problems, helping the hungry to find food, and helping the homeless to find shelter. Along with this call for helpful action, is also a call to refrain from counter-attacking those who wrong you. The man of right action refuses to get on the level of a person who is himself abusive, either in word or deed.

5. Right occupation. The Buddha recognized that some ways of making a living are hurtful ways and should not be permitted. Thus, he specifically forbade being a butcher, a caravan trader, a seller of poisons or dope, a slave trader or a slave owner. He also spoke against earning a living by the making or selling of liquors, or by being a professional soldier. Some persons began to believe that living as a monk in a monastery was the only really unhurtful way of life, but as the idea of Buddhism as a way of life for all people grew, it was seen that many good Buddhists are needed to live in everyday life outside the monastery. Yet, these persons need to choose their livelihood carefully so as to help, not hurt any living creature.



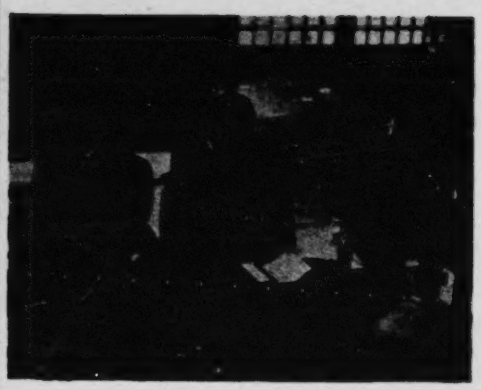
Japanese Buddhist shrine.

6. Right perseverance. Some persons start a way of life with great zest, but soon lag in interest. To meet the requirement of the sixth step in the eightfold path, a person must persist in his way of life, untiringly. This person must find the rate of effort that gives best results, and stick to it. This emphasis on right effort means not rushing so hard as to blunder, nor working so slowly as to drag, but to persevere consistently and effectively at the chosen tasks.

7. Right awareness. The person who has reached this seventh step on the path has learned to see things in perspective, objectively rather than subjectively. That is, this person is aware that no matter how much his senses cry out to him, he is bigger than his sensual self. The story is told that a monk was once asked if he had seen a lady pass his way, to which the monk replied: "I do not know if it was a lady or a man, but a set of bones is traveling this way." The person of right awareness sees life in its fullness not in the immediacy of the pangs of hunger, thirst, or lust.

8. Right absorption. The final step on the eightfold path is the culmination of all others. It means that the person is now ready to be absorbed into the infinite, being freed from all the limitations of a sensual existence.

According to Buddhist doctrine, when the self is rightly absorbed into one-ness with the infinite, it is ready for *Nirvana*. All cravings and desires, all attachment to self are extinguished, like a candle that goes out. Then the self is "soul-less" (*anatta*) and impermanent (*anicca*). Some Buddhists see *Nirvana* as a goal to self-extinction, and others as a goal to the extinction of all desires, but in either case, it is a description of a state of relief from the endless round of suffering that confronts the human race. In theory, one can enter *Nirvana* in this life and enter permanent *Nirvana* (*Parinirvana*) after death.



Japanese Buddhist nun at prayer.

Theravada and Mahayana Buddhism

We mentioned earlier that Buddhism has taken different forms in different areas of Asia. In southeast Asia, in countries such as Burma, Ceylon, and Thailand, Theravada (also called Hinayana) Buddhism prevails. In this form of Buddhism, the goal of life is the salvation of each individual soul in order that each person can enter *Nirvana* by virtue of his own good works. Monks, called *arhats*, spend their lifetimes doing good works, caring for the temples or *stupas*, covering them with gold leaf or working in other constructive ways, in order to earn their way to *Nirvana*. The people of these areas prefer the title "Theravada" because it refers to honor of the vedas (scriptures and teachings from the Hindus). "Hinayana" means the "lesser vessel" and therefore sets this form of Buddhism in comparison with "Mahayana" of northern Asia.

"Mahayana" means the "greater vessel," and refers to Buddhism in China, Japan, Korea, North Viet-Nam and South Viet-Nam. The Mahayana Buddhist is not as interested in

individual salvation as in the good of all peoples, or social salvation. In Mahayana Buddhism, monks do not usually spend a lifetime in a monastery, but move freely among the people to be of help to all of society. Those who have attained readiness for *Nirvana* become *Bodhisattvas*, persons who refuse to accept Nirvana until all persons are ready for it. There is also a belief in Mahayana Buddhism that since persons cannot really *earn Nirvana*, they can be saved by faith in *Amida Buddha*, the spirit of the eternal Buddha, who grants grace to those who accept it. Thus, within Mahayana Buddhism, there are two concepts of Buddha: the historic Siddhartha Gautama, also known as "Sakyamuni," (meaning wise one from the Sakya tribe), and the eternal Amida Buddha, who grants grace to the faithful by enabling them to pass on to a "Pure Land" that leads to *Nirvana*.

Two Japanese nuns, one a Buddhist, the other Roman Catholic, chat at an outdoor market.

Zen Buddhism

Mahayana Buddhism is divided into numerous sects, one of which deserves special attention here since many teaching activities are related to it. We refer now to Zen Buddhism, which is a form that abounds in Japan, having roots in the Chan Buddhism of China. In this form, the student seeks to reach enlightenment or *satori* not through intellectual endeavors but by way of an intuitive moment in which the truth breaks through. Zen monks spend years in rigid discipline, often working on monastery farms where their days are divided into periods of work and periods of meditation. In meditation, they seek to empty their minds of all distracting thoughts. Often they are goaded by instructors with *koans*, which are special puzzling questions that in their absurdity may lead to a flash of enlightenment. An example of a *koan* is: "What is the sound of the clapping of one hand?"

Their life harmonizes with the world of nature and earth, so that a simple and quiet austerity pervades the Zen monastery. Tea is the typical drink of Zen monks, because it keeps the mind alert in meditation. Legend has it that Bodhidharma, who first brought this strand of Buddhism from India to China, once cut off his eyelids because they kept drooping in drowsiness during meditation. In the legend, these eyelids fell to earth and the first tea plant sprang up from that spot.

The serving and drinking of tea is an art form in Zen Buddhism. Whenever a person performs the tea ceremony, there is quiet and rapt attention as the server moves with easy, graceful strokes to position the coals in the brazier, to dip the

Young girls in training for the tea ceremony in a public park in Kyoto, Japan.

dry tea into the cups, ladle just the proper amount of boiling water, and whip the mixture into a frothy green foam. Participants are banded together in the solemnity and deep meaning of the special tea ceremony.

The surroundings of Zen meditation are artistic in their simplicity. One simple flower arrangement, often fashioned from only one flower, will grace the room. Zen gardens reflect a stark simplicity, and a moving beauty. Zen paintings are often ink-brush drawings done with a whirlwind effect of sudden inspiration. In contrast to labored masterpieces, these quick, intuitive flashes of inspiration are done with zestful spontaneity.

Even the jujitsu art of self-defense is related to Zen Buddhism. It abounds in relaxed, almost effortless movement that comes to a sudden and decisive thrust like the flash of *satori*.

Buddhist monk prays before a reclining Buddha, Sri-Lanka.

Buddhist Religious Practices

In Mahayana Buddhism, each home has an altar with a picture or statue of a Buddha and a memorial tablet listing deceased members of the household. Every day devout Buddhists recite sutras (sacred literature) and place offerings of flowers, incense, tea, and cakes before the altar. "Grace" at the dinner table is spoken in the following Japanese words: "Itadakimasu" (for the beginning of the meal) and "Gochiso sama" (at the closing of the meal).

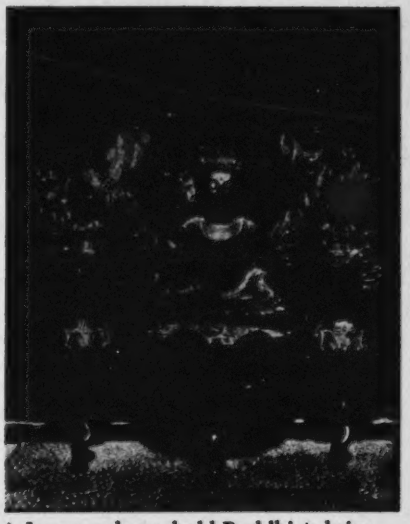
Special occasions are celebrated in communities, with festivals and parades. Buddha's birthday, April 8, is celebrated in temples where a flower shrine representing the newborn Sakyamuni is honored with tea. (A legend states that it rained tea the day the Buddha was born!) Children, dressed in special festive attire, bring flowers and ladle sweet tea over the replica of the newborn babe. Buddha's death day, February 15, is observed by his followers who make special offerings of cake, fruit, flowers, and incense before temple and home altars.

During the months of July and August in Japan, Buddhist temples hold the O-Bon Odori, a service in honor of the dead, especially those who have died in the previous year. Following a service in the temple, where incense is burned and scriptures are read, the congregation participates in an evening of dancing around an orchestra stand in the courtyard. The dancing is lilting and colorful, as dancers of all ages in bright kimonos move with precise and rhythmic steps, around and around the bandstand. At two other times in the year (spring and fall

equinox) graves are cleaned, decorated, and honored.

In the Japanese Shin sects, thanksgiving services called *Hoonko*, last a week and are held in homes and temples. Weekly services of worship are held in many of these temples on Sunday mornings. Worshippers enter the *Hondo* (temple hall), go forward to the altar and *gasho* (bow), offer incense, then take their places in the congregation as the gong sounds and the priest reads scriptures and perhaps gives a sermon. Prayer beads (*ojuzu*) are used to encircle the hands, which are placed together during *gasho*.

A rapidly growing sect of Japanese Buddhism called Soka Gakkai combines traditional festivities with a white-uniformed marching discipline. Drums and fifes accentuate this newly-formed style of expression. Ironically, the tenets of the faith are strongly oriented toward world peace, yet the ritual practices give a highly militant appearance. The movement is both social and political, yet claims that its roots are in the ancient Buddhist tradition of Nichiren Shoshu.



A Japanese household Buddhist shrine.

Although priests and monks abound in Mahayana Buddhism, the emphasis throughout this culture is on the life of the lay person. Priests in many sects, especially Shin, marry and live in families. Although meditation, inner peace, and control of desires are stressed, the quality of living for the whole community is an active consideration. Many Buddhist temples offer programs in social service and helping others.

Theravada Buddhism, on the other hand, stresses the monastic life. A usual sight in the countries of southeast Asia is the Buddhist monk in saffron robe going from door to door at early morn with "begging bowl" in hand. Lay Buddhists give rice and other offerings to these monks in order to support them and to gain merit for themselves. Monasteries are centers for education, and serve the community in other ways, also, such as providing counseling and social life.

A ceremony basic to Buddhism is exemplified in the Burmese custom of *Shin Byu*, the dramatic re-enactment of Buddha's renunciation of worldly life. Young boys are prepared for the ceremony, dressed in princely clothes such as those worn by the prince Siddhartha Gautama. The whole community feasts to celebrate the occasion. Then the young boys take off the rich robes to don the saffron robes of the monks, and go off to live for weeks, months, or years in monasteries, just as the original Buddha rejected luxury for a life detached from worldly pleasure.

Learning Activities

To introduce Buddhism to young learners, one would need to begin with the story of the historic Siddhartha Gautama. As a teacher, you could read it, tell it, or have an advanced student act as the storyteller. Next, it would be good to use one of the audio-visual resources, such as the *Life* filmstrip to show how Buddhism is evidenced in the modern world. There could follow a number of projects involving art forms and other cultural practices related to Buddhism. If this design appeals to you as a teacher, a number of these activities could go on simultaneously in the learning center approach, with small groups working in different areas of the room. Otherwise, some of the following could be whole-class experiences.

1. Making Posters and Symbols

One committee or group could make a poster or wall hanging listing the Four Noble Truths and the Eightfold Path. A felt-tipped marker and poster paper or 18-inch shelf paper are all the supplies you need for this task. Then, there could be the making of the eight-spoked wheel, symbol of Buddhism, for classroom display. The symbol could be made of poster paper, or it could be cut and pasted from construction paper on a different colored paper. The variety of media for making the symbol is endless. One class made plaster of paris symbols of world religions by using oatmeal boxtops or milk carton bottoms. The students first rolled plasticine (modeling clay) into layers about ¼ inch thick. Then, each student cut out the shape of a symbol and placed the clay in the lid or carton. The liquid plaster, poured in the container over the clay form, hardened. Then, the clay was removed to make the plaque which was later painted and coated with plastic spray.

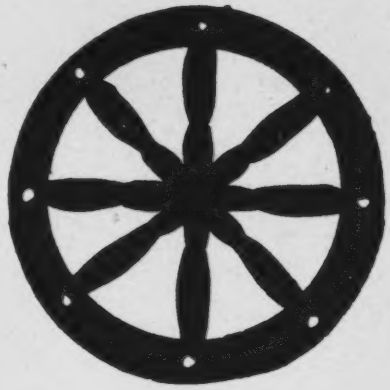
2. Creative Writing

For those who prefer creative writing to the graphic arts, why not try the composition of Japanese Haiku poetry? These poems are only three lines in length, with the first line consisting of five syllables, the second of seven syllables, and the third of five syllables. The third line is usually the "punch line" or surprise element that parallels the *satori* or flash of enlightenment in Zen Buddhism.

Here is an example of a classic Haiku, written by the great Japanese poet Basho, who lived from 1644 to 1694:

"When I look carefly
I see the Nazuna bloom
By the hedge row."

Haiku is a simple but dashing word picture of life. Children can learn to write these poems, and often the limit of the form helps stimulate creativity. Here are some Haiku poems written by third graders at Vogt School, Ferguson, Missouri:



"The soft snow is white.
Snowflakes fall softly to trees.
You can shovel snow."

"I like spring flowers.
They smell good and look pretty
And bees fly around."

"Some people are nice.
Most people are wonderful.
I am a person."

An adult wrote:

"Daffodil bright yellow,
I see you lift lofty head
Blooming in the snow!"

Books, such as *Haiku Harvest*, (Peter Pauper Press), give other poems translated from the Japanese. An excellent sound filmstrip entitled "The Mood of Earth" gives Haiku poetry with photographic representations of nature. The main idea is to set a mood for the students, give the form of the poem, and let them start writing their own. The results are usually delightful. Let them start with nature themes, perhaps describing whatever they see out of the classroom window. They can move to other topics from there. They should feel confident that their efforts will be accepted with appreciation.

3. Paper Folding

Paper folding (*origami*) is another Japanese art form that has a religious significance. The student folds and folds and

suddenly, as in *satori*, something is recognized. Through a number of steps, the folder may arrive at the completed crane, for instance. The folding of paper cranes has a special meaning in Japan. The crane is reputed to live a hundred years, so that when a person gives another a paper crane it is his way of saying, "I hope you live a hundred years."

There is the story, also, of Sadako Sasaki, a small Japanese girl, who was a victim of the bombing of Hiroshima. In her hospital room, Sadako began folding paper cranes, hoping to make a mobile of a thousand cranes as her way of wishing peace to the world. Sadako had folded 644 cranes when, at the age of 12, she died. But children all over Japan heard of her heroic mission, and they began folding cranes and sending them to the hospital until the thousand cranes were made, and still more came pouring in. A statue of Sadako, holding a crane, is now erected outside the hospital where she died, as a symbol of the yearning for peace that her life represented. Her Haiku poem, written to accompany her cranes, sums up the meaning:

"I will write peace
On your wings and you will fly
All over the world."

Most art supply stores have *origami* paper and instructions for folding it. Regular *origami* paper is usually thin and crisp, yet easily bent. It comes in a bright assortment of colors. But, if you cannot get to an art store for it, you can make your material by cutting any thin paper into square shapes. Let the children fold hats, boats, or other shapes first. The directions for making the paper crane are in the resource pages for this section.

4. Flower arranging

Another related art is *Ikebana*, the art of flower arranging. Japanese flower arranging has special forms, usually involving a minimum of flowers with an asymmetrical arrangement that leaves many open spaces and has an exotic, expressive look. Serene beauty is expressed with these arrangements. Usually only one flower and a form known as *"wabi"* meaning "quiet taste" is used for the arrangement which graces the tea ceremony. Your local library may have books on *Ikebana*, or a resource person from Japan may be available to your classroom. Simple instructions are in the resource pages .

5. Performing the tea ceremony

The Japanese tea ceremony is as integral to Zen Buddhism as any custom. (Preface it with the story of Bodidharma, told previously.) If at all possible, invite a visitor from Japan to demonstrate and teach the art of the ceremony. The story "Flower" in the Appendix of this book gives a beautiful description of the Japanese tea ceremony. Often the Japanese combine elements of Buddhism and other religions in their life styles.

6. Ink-brush drawing

There is the art of ink-brush drawing called *sumi e*. Supplies needed are pointed water-color brushes; rough, absorbent paper such as water-color paper; and black India ink. Let the students quickly paint their impressions of landscapes. *Sumi e* is always done quickly, to capture, as in a whirlwind, an impression or flash of insight into nature. The strokes cannot be erased, therefore, this art form is done not with deliberation but with the flash of intuition characteristic of Zen. Yet, there is a calm about this art form because it is unburdened by details and is simple in its accents. For lighter strokes, the ink can be diluted with water. The idea is not so much to create a masterpiece as to catch the feeling of man's one-ness with nature in Eastern mysticism.

Water colors, too, are appropriate in this connection if used as in the Chinese water colors of the T'ang and Sung dynasties of China. In these pictures, nature is rendered as prominent and man as a mere small dot of accent on the paper. This art form is more appropriate to Taoism, which we will study in the next chapter, but Taoism combined in China with Buddhism to produce the Chan or Zen schools.

7. Jujitsu

It may seem incongruous, after suggesting art forms of painting, poetry, paper folding, and flower arranging, to suggest an activity such as jujitsu. Yet, this art of self-defense has the same gentleness as the other arts; it is simply applied differently. In your school, perhaps the physical education department will cooperate with your unit to teach this related activity.

In theory: "the essence of *jujitsu* is that there should never be anything which can be fought against; the expert

> must be as elusive as the truth of Zen; he must make himself into a *koan* – a puzzle which slips away the more one tries to solve it; he must be like water which falls away through the fingers of those who try to clutch him. . . . Therefore in *jujitsu* the two combatants move as one man; attack and defense in one movement, and there is no straining, no resistance and no hesitation until with a sudden thud one of the men seems to have been hurled to the ground with gigantic force." (Watts, 1958, pp. 117, 118)

Kenjitsu is another related art, this being a fencing done with bamboo poles. Perhaps, this too, could be a part of your unit through the physical education department.

8. Dancing the O-Bon Odori

Then, there is a dance often performed by Buddhists in the months of July and August, in Japan, at the time of the celebration in honor of those who have died during that year. The event is called the O-Bon Odori, and it is usually celebrated at Buddhist temples. Almost all sects of Japanese Buddhism participate in the O-Bon Odori. Dancing lasts for hours, as dancers go around and around the orchestra stand, doing the simple, time-honored, rhythmic steps. Music for this dance can be purchased at foreign record stores. The best known tune is the Tokyo Ondo. Steps are delineated in the resource pages .

9. Simulating the Shin Byu

Let some of the boys don "rich robes" to represent the prince Gautama. The entire class can feast (vegetarian food only) to celebrate the occasion. Then the boys in "rich robes" take off their princely attire to don saffron robes and go forth, begging bowls in hand, to live the lives of monks. Begging bowls can be brought from home or made of papier-mache over a bowl. One class of fifth graders made bowls by putting strips of newspaper alternated with flour paste over china soup bowls. When the mixture dried, students removed the papier-mache bowl shapes, painted them bright colors, and covered them with shellac. Students could also act or pantomime the legend of Siddhartha Gautama seeing the old man, the sick man, the funeral procession, and the monk.

10. Reading aloud, chanting, or copying the sutras

Sutras are Buddhist scriptures. Some of these *sutras* are in verse form, like psalms or hymns, and are called *gathas*. They can be found in books such as D.T. Suzuki's *Manual of Zen Buddhism*. A few are printed in the resource pages . Buddhists delight in copying the sutras, so students might find meaning in doing likewise. The *sutras* can also be chanted as in choral speaking. Try letting some students read aloud or chant in unison some sutras while a tape recorder is making a recording. Then play back the sounds. If you hold an "open house" for parents and/or other visitors at the end of your unit, these tapes could be played in the background as other works are displayed.

Meditation is so integral to Buddhism that it would be good to let your students try practicing it. The meditation form in Zazen (Zen meditation) is as follows: Sounding of a gong; clicking of wooden blocks; reading of a sutra; silent meditation for twenty minutes, as students sit in lotus or half-lotus position, with deep breathing from the pit of the abdomen. Then there is the clicking of wooden blocks and the group silently rises and walks single file in silence around the room or around a garden for ten minutes. Then the group resumes the lotus position of sitting. The blocks click, a *sutra* is read, followed by twenty more minutes of silent meditation. In real *zazen* this pattern would be repeated over a period of two or three hours, but for your students, five minutes sitting and two minutes walking is enough. Conclude the meditation by the clicking of the blocks, the reading of a *sutra* and the sounding of a gong. Note that this is meditation, not prayer, and therefore is permissible even in a public school setting. However, if the reading of the sutras in this context seems devotional, not objective, omit them from this exercise in public schools.

Prayer wheel

11. Map work

Pick a color to represent Buddhism on the wall map and on the students' individual maps. If you pick green, have a student color Burma, Ceylon, Thailand, Laos, Cambodia, North and South Viet-Nam, Japan, Korea, Nepal, Sikkim, Tibet, Mongolia, and China green. Japan and China will later need to have colors added for other religions that are also represented there in large numbers of the populations. Therefore, Japan and China should be given green stripes, leaving blank areas for the coloring in of other religions later.

12. Adding to the notebooks or folders

Students could use much initiative in adding to their notebooks or folders on world religions. They could put their creative writings, their paper cranes, and any small art work they have done in this unit into their notebooks or folders. Also, they could include a copy of the summary of Buddhism which teachers may reproduce from the resource pages. These summaries of each major world religion are designed for student notebooks. If your students fill out the programmed learning sequence on the Story of Buddha, which also may be copied from pages in the resource section, these could also be added to their notebooks.

13. Making a Tibetan prayer wheel

In Tibet, Buddhism is mixed with many magical beliefs, among which is the carrying of a prayer wheel, shaped like a small barrel, which spins on a rod that goes through the top and bottom of the "barrel." The "barrel" may be only fist size, but it contains prayers which rotate as the wheel is spun. Temples have large prayer wheels called *mills*, and as a Buddhist spins these wheels he feels that he is drawing merit to his life.

Your students could make prayer wheels out of dowel sticks and cardboard rolls. They might compose prayers on slips of paper to put in the "wheels."

Discussion Questions on Buddhism

1. What was Siddhartha Gautama seeking when he left his life of luxury?
2. What ways did he follow to find his answers? Describe his six years in the forest.
3. How would you have felt about him if you had been one of the persons he deserted when he gave up his period of fasting? (Have five persons "role play" the parts of the five friends he left.)
4. What truth did Siddhartha Gautama discover when fasting became as ineffectual as luxury?
5. Describe how it might have felt to be Siddhartha Gautama on that momentous night of enlightenment under the Bodhi tree.
6. What "way of life" followed the Buddha's enlightenment?
7. How could you sum up the essence of the Four Noble Truths and the Eightfold Path? In other words, tell these truths in your own words.
8. Describe *Nirvana* as you understand it.
9. Differentiate between Mahayana and Hinayana (Theravada) Buddhism.
10. What is the use of the *koan* in Zen Buddhism?

Contents of Resource Pages on Buddhism

Instructions for folding a paper crane
Instructions for Ikebana (flower arranging)
Diagram for ink-brush drawing (*Sumi e*,)
O-Bon Odori music
Diagram of dance steps to O-Bon Odori
Diagram of Buddhist home altar
Sutras for chanting, copying, or meditation
Programmed learning of the Story of Buddha
Summary page on Buddhism for notebooks
Diagram for making a Tibetan Buddhist prayer wheel

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———*The Spirit of Zen*. New York: Grove Press, 1958.
Yamada, S. *Brushwork of the Far East*. Rutland, Vt.: Japan Publications Trading Co., 1967.

B. **Audio Visuals:**

Filmstrips:

Haiku The Mood of Earth series. Laguna Beach, California: Lyceum Productions, Inc.
"Buddhism"–*Life Filmstrips*. New York, New York.

Films:

"Buddhism." Doubleday & Co., Inc., 501 Franklin Ave., Garden City, N.Y. 01531.
"The Buddha." Films, Inc., 1150 Wilmette Ave., Wilmette, Illinois 60091.
"The Buddhist World"–Coronet Films, 11 minutes. 65 E. S. Water St., Chicago, Illinois 60601.

C. **Addresses:** (for brochures, or booklets)

Buddhist Churches of America, Bureau of Buddhist Education, 1710 Octavia St., San Francisco, Calif.
or
Eastern Canada Buddhist Publications Toronto, Ontario, Canada

Teaching About Confucianism, Taoism, and Shintoism

Teaching About Confucianism, Taoism, and Shintoism

When Buddhism spread into China and Japan, it met three major indigenous religions growing up in those areas. In China, it met Confucianism and Toaism. In Japan, it met Shintoism. This chapter tells us about Confucianism, Taoism, and Shintoism. The two Chinese religions differ from each other, yet when put side by side they fill out a well-rounded view of life. Though we do not know to what extent these religions are practiced in China today, they are a part of the warp and woof of Chinese culture.

Confucianism

Confucianism began with the birth of K'ung-fu-tzu in 551 B.C. This sage, whose name was later Latinized into "Confucius," was a teacher *par excellence* who wished to be a government administrator. It was evident to Confucius that there was much need for reform in administrative offices, and he was a genius for this kind of reform. The problem was that no agency wanted to hire him because his impeccable honesty threatened some of the petty graft that was going on even in that ancient time.

When matters became too difficult, administrators in government would come to Confucius, in secret, for advice. But they feared to put him in charge. So most of the life of this humble teacher was spent with students. Today he is considered a teacher on a par with Socrates. Like Socrates he often taught while walking or riding with students, thus being a "parapatetic" teacher. Also, Confucius, like Socrates, had a way of drawing out answers which were already within his students. He taught by inquiry and discussion not by lecture and thus kept his students wrapt with interest. His students came from all walks of life – rich, poor, and in-between; yet he treated all as equals.

One legend states that, when Confucius was in his fifties, he was given a ruling position in his province of Lu. According to descriptions, the province became a model of perfection under his rule, so much so that valuables could be left by the roadsides and no one would take them. Honesty was the rule, and there was loyalty and good faith among all the citizens. But this kind of ideal rule did not last long, and soon Confucius was

Opposite page: A Shinto priest prays in his temple on New Year's Day (Osaka, Japan).

given a title that carried no power. Seeing the sham, he resigned and went back to teaching and advising.

After his death, his students collected his sayings, many of which were original and some of which Confucius had preserved from China's prior heritage. The *Sayings* of Confucius have been a source of etiquette, right action, and sound advice for all the centuries that have followed. A later follower, Mencius, expanded and elaborated upon Confucian precepts.

Ancestors are respected in the Confucian tradition.

Today there are Confucian temples in China, and the birthday of Confucius is a national holiday in Taiwan, celebrated with dance and pageantry. Though the directives of Confucius seemed more ethical than religious, they have become the basis for a religion because Confucius felt that all his wisdom came from God. The honor and respect for ancestors in the Confucian tradition is expressed each year in family pilgrimages to graveyards where the tombs are decorated, and food and gifts are offered to the departed spirits.

The main thrust of the advice of Confucius is to make a concerted effort to get along in the cities with a maximum of harmony and accord. There are five precepts which Confucius left as guides for a harmonious kind of living:

1. **Jen.** *Jen* is the way of "human-heartedness" in which a person respects himself and respects his neighbor. "What you do not wish done to yourself, do not do to others," Confucius said in this respect. He also added the saying, "The man who possesses *jen*, wishing to establish himself, seeks also to establish others.

2. **Chun-tzu** This second quality for living is the name for a personal integrity which reflects itself in outward behavior. The person who knows his own worth does not have to boast, but quietly becomes poised, competent, and confident. He seeks more to serve than to be served.

3. **Li.** The third quality, *li*, has two meanings. It refers to *propriety* in honoring the name of the family and in respecting the elderly. It refers also to a *doctrine of the mean*, summed up in the saying "pleasure should not be carried to excess." The five relationships of *li* are summed up: "A ruler should be benevolent, a subject loyal; a father should be loving, a son reverential; an elder brother gentle, a younger brother respectful; a husband 'good,' a wife 'listening'; an elder friend considerate, a younger friend deferential."

4. **Te.** *Te* is the power necessary to rule, but it consists

not of brute force but rather of moral example. The saying goes, "He who exercises government by means of his virtue may be compared to the north polar star which keeps its place and all the stars turn toward it."

5. **Wen.** The fifth precept according to Confucius is "the art of peace, in contrast to the art of war." It consists of the aesthetic arts: music, painting, poetry. Confucius believed that the nation with the highest culture is the nation which will ultimately triumph. No amount of power in the sense of force of arms will bring ultimate victory to a hollow or corrupt government.

Thus, by these directives for life Confucius exerted widespread and centuries-long influence upon his people. But contrast this polite man of the cities and towns to the next founder, whose domain is the rural areas, the mountains, hills, fields, and glades.

Taoism

The conscious effort of Confucius is in contrast to the relaxed, effortless strength of Lao Tzu. Lao Tzu, founder of Taoism, is said to have been born about 604 B.C. in a rural part of western China. So unpretentious was he, that the world today does not know even his real name. All that survives is the title given as "Lao Tzu" meaning "Grand Old Master."

According to the stories of his existence, this revered person was a "keeper of the archives" in his province, and exerted only a quiet influence among those who knew him. At the end of his life, as he was wandering to the western hills to spend his last days, the keeper of the Hankao Pass would not let him through until he had written down his wisdom for posterity. Stepping aside, Lao Tzu wrote down a book of poems which is entitled the *Tao Te Ching* (pronounced *Dow Day Jing*), meaning *The Way and its Power*. This short treatise, only 5,000 Chinese characters long, summarizes the rich resources for living that the "Old Master" had both collected and originated during his lifetime.

Having finished his written discourse, Lao Tzu mounted his water buffalo and passed on over into the western hills, never to be seen again. But the legacy he left behind has remained sacred scripture, and a guide to living for millions over all the ensuing centuries.

The message of the *Tao Te Ching* is that the "Way" is effortless and quiet, yet powerful. *Tao* means "Way," and it refers to a simple, quiet life style that has strength in its

Entrance to Main Hall of the Grand Shrine of Ise, dedicated to Amaterasu-Omikami or the Sun Goddess of the Shinto faith.

non-resistance. "The way to do is to be," goes the saying, and the being is in harmony with nature and all the universe. Tao is both a way and an essence – perhaps it could be defined as "Ultimate Reality" or God. Like water, which seeks the lowest level, the Taoist seeks to blend his life in harmony with the elements in a "creative quietude" that is called *wu wei*. Not ruffled or flustered by events, not filled with anxiety or frantic effort, the Taoist lives in a serenity that is more than passive. For there is a strength to this living. Water seeking the lowest level also wears away the strongest granite over a period of time. Thus following the "Way," a Taoist is effective in his goals though passive in his actions. This principle is expressed poetically in the *Tao Te Ching*:

"The softest stuff in the world
Penetrates quickly the hardest;
Insubstantial, it enters
Where no room is.
By this I know the benefit
Of something done by quiet being;
In all the world, but few can know
Accomplishment apart from work,
Instruction where no words are used."
(Blakney, 1955, pg. 96)

The symbol of Taoism, called the *tai chi*, is a circle with one side dark and one side light. Yet in the dark side there is a spot of light and in the light side there is a spot of dark. This symbol shows that life is an interplay of opposites, and that there is a little of each in the other. What a contrast this concept is to the kind of television dramas that depict "good guys" and "bad guys" as if people could be completely one way or the other. The Taoist would be the first to recognize that there is a bit of each quality in the other.

Therefore Taoism advises "Never be too glad when you're glad, nor too sad when you're sad." For "He who feels punctured must have been a bubble." Not only is there some light in each darkness, but also it takes the full picture of light and darkness to make life in the full bloom of reality. It is a philosophy of life that does not ask "either – or" but affirms "both – and."

The dark side of the *tai chi* is called the *"yin"* and it represents such qualities as wet, dark, negative, soft, evil, cool, winter, and female. The light side, called the *"yang"* represents dry, light, positive, hard, good, warm, summer and male qualities. Though the listing of female with dark and negative qualities might sound male chauvinistic, the point is that all qualities are a part of a whole and all are essential.

The spirit of Taoism is well illustrated in one of the stories that comes out of China. The story is of a farmer whose only horse ran away. A neighbor came to console the farmer, but the only reply was, "Oh, who knows what is good or bad?" The next day, the horse returned, bringing with it a whole herd of wild horses. This time the neighbor came over to congratulate the farmer, but again the farmer replied, "Who knows what is good or bad?" On the third day, the farmer's son mounted one of the wild horses to break him, and in the process was himself thrown to the ground where he broke his leg. Upon hearing of the son's misfortune, the neighbor came to tell the farmer of his sorrow. But the farmer only replied, "Who knows what is good or bad?" On the fourth day, some government agents came to draft the farmer's son into the army, but seeing that he had a broken leg, they deferred him. The neighbor, hearing the news, came to tell of his gladness, but the farmer, in his infinite wisdom again replied, "Who knows what is good or bad?" The story goes on and on, emphasizing an effective resignation to *yin* and *yang*.

One of the greatest of Chinese Taoists, Chuang Tzu, told of a butcher whose knife did not get dull for twenty years. When questioned about how this could be, he answered simply: "Between the bones of every joint there is always some space, otherwise there could be no movement. By seeking out this space and passing through it my cleaver lays wide the bones without touching them." (Smith, 1958, pg. 205). The spaces of life, when utilized fully, can be as important as the substance. It has been said that the medical art of acupuncture naturally comes from Chinese culture because it, too, involves finding the open spaces for the easy insertion of the needles. Here is a poem from the *Tao Te Ching* expressing the value of pauses and open spaces in life:

Thirty spokes will converge
In the hub of a wheel;
But the use of the cart
Will depend on the part
Of the hub that is void.

Side view of the Grand Shrine of Ise. The buildings are of Japanese cypress with occasional gold ornaments. This shrine has been rebuilt every twenty years or so for the past thirteen centuries.

Members of a karate club demonstrate their skill during the annual Yokohama Port Festival parade.

With a wall all around
A clay bowl is molded;
But the use of the bowl
Will depend on the part
Of the bowl that is void.

Cut out windows and doors
In the house as you build
But the use of the house
Will depend on the space
Of the walls that is void.

So advantage is had
From whatever is there;
But usefulness rises
From whatever is not.
(Blakney, 1955, pg. 63)

Unfortunately, in popular practice, Taoism has become overlaid with superstition, so that Taoist priests go through elaborate rituals which resemble magic more than religion. The masses of Taoists are caught up with practices that are full of sorcery and necromancy, falling far short of the creative quietude of philosophic Taoism. Divination is popular in the form of fortune-telling through the casting of sticks. Yet for the more educated Chinese, the basic philosophy of Taoism and its poetry remain a major part of culture.

Closely akin to the philosophy of *tai chi* is the method of *I Ching* which consists of a systematic approach to analyzing the constant changes in life. *I Ching* is a system composed of the combination of broken *(yin)* and unbroken *(yang)* lines in sets of trigrams and hexagrams. In a series of sixty-four combinations, all facets of life are represented, and many Chinese Taoists use these combinations as guides in decision making.

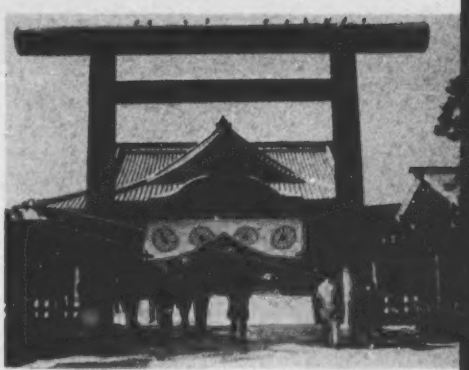
Tai Chi Ch'uan

Taoism is expressed not only in the poetic words of Lao Tzu but also the graceful art of *Tai Chi Ch'uan*. This whole-self art consists of a systematic succession of body movements which expresses the quiet ease of the spirit of Taoism. The movements are made slowly, smoothly, and

evenly, resembling the buoyancy of slow motion films. The arm motions are circular, sometimes making larger, sometimes making smaller circles. But the arms in *Tai Chi Ch'uan* are not posed at harsh angles. The use of the circular arm movements is to express the rounded symbol of the *tai chi*. Although this art resembles dance, it is not put to music and is not considered a dance form. It may also resemble calisthenics or exercise, and indeed it is considered excellent for physical conditioning. Yet *Tai Chi Ch'uan* is not mere gymnastics. In America, some have called the art "shadow boxing," since it is often practiced by partners mirroring each other's motions. Yet in the final analysis, it is not a sport. The only way to categorize *Tai Chi Ch'uan* is to put it in a descriptive category all to itself, to recognize its uniqueness, and to spread the news of this beneficial art form. Directions for it will be included in the learning activities following this section.

We in the Western Hemisphere, who often "knock ourselves out in the effort of trying," can learn something from the spirit of Taoism. The *wu wei*, the creative quietude, can be paraphrased in Western thought in the words, "Let go, let God." Not completely passive nor rampantly active, *wu wei* is the kind of blending with nature that characterizes an effective swimmer. He does not flounder or beat the elements but merges himself into the stream and works with the waters. *Wu wei* is also seen in the skillful wood carver who works with, not against, the grain of the wood.

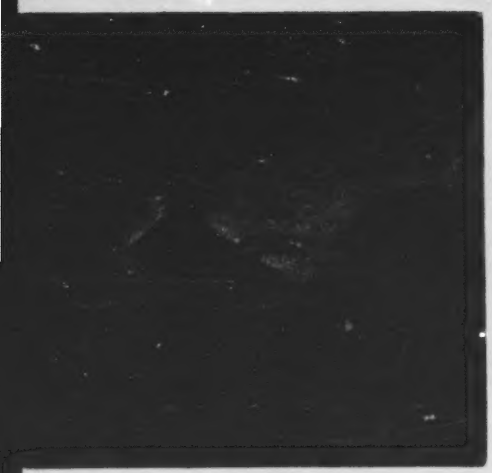
In a sense, we could say that Confucianism and Taoism together make up the *"yin"* and *"yang"* of Chinese philosophy. The concerted effort of Confucianism, for a life of etiquette and effectiveness in the cities is one component, balanced by the effortless *"wu wei"* of Taoist "creative quietude." Perhaps there is a bit of one in the other, as in the completed circle of the *tai chi*. At any rate Confucianism and Taoism remain as the two indigenous religions of China, and together with Mahayana Buddhism they constitute the three religions which most Chinese embrace either separately or in a syncretic mix. Many Chinese temples find a place for all three.



Japan's Yasukuni Shrine at Tokyo. This Shinto shrine has long been considered the resting place of the souls of the nation's war dead.

Shintoism

Japan with its many religions has one main religion that grew up on its own soil. Shintoism is the one indigenous religion in Japan. It is practiced today as worshippers come a few at a time to quiet shrines nested in the hills and secluded spots of nature, or unobtrusively in towns and cities. But the Shinto shrine never calls attention to itself; rather it provides a place



Shinto shrine with torii. Note the rice-straw rope (Schimenawa) visible over the doors of the shrine.

where worshippers can come as their need urges, to talk to the priest, to take measures to "ward off evil spirits" and to placate the "good spirits."

Originally, Shintoism was a polytheistic religion, as worshippers in ancient Japan prayed to the spirits of the sun, or the moon, or the wind. They tried to attract the help of good spirits while warding off the evil ones. Often today the worshippers at a Shinto shrine will place a paper on a pole or rope to detract evil from themselves. Yet the ancient beliefs in the "gods" are somewhat concentrated today in a more unified prayer to the "God of good spirits."

Ancient mythology explains the origin of Japan in this way: Long ago in the seventh generation of the gods, there lived two spirits, Izanagi and Izanami, who decided to descend from heaven to earth. They took a jeweled spear and pierced the sky which separated heaven from earth, until the spear touched the earthly waters. They stirred, and pulled back the spear. The foam on the spear dripped off to form the islands that are now Japan. Then they went down to live on these islands. Soon they gave birth to three "Noble Children," the Sun Goddess, the Moon God, and the Storm God. The Sun Goddess, *Amaterasu-Omi-Kami*, had a family, and her grandson Jimmu Tenno became the first emperor of Japan.

The emperors of Japan were thus considered divine, up until the end of World War II when Emperor Hirohito declared that he was human, not divine. But the religion did not die with his denouncement. Something of the ardent patriotism may have waned, but the religion took new turns. Though state Shinto was disestablished, cult Shinto remains, and the shrines rely on donations for support. Yet, they abound in many locations, and also sponsor festivals and parades at intervals during the year.

There are five major Shinto festivals in Japan: the New Year festival; the Girls' Festival (Peach Festival) on the third day of the third month; the Boys' Festival (Iris Festival) on the fifth day of the fifth month; the Summer Festival (of the Star Vega) on the seventh day of the seventh month; and the Indian Summer or Chrysanthemum Festival on the ninth day of the ninth month. In addition to these five specific festivals are others such as the Cherry Blossom Festival, the Emperor's Birthday celebration, and the First Fruits of Harvest Festival. There are also the rites of the agricultural year such as when the seed is sewn, when the first blades appear, and when the tasting of the new rice is celebrated. Many Japanese are both Shinto and Buddhist, and celebrate Shinto festivals but request Buddhist funerals.

In each home of Japanese Shinto worshippers is the *kami-dana* or god shelf. On it are tablets with the name of an ancestor and of a patron deity of the home. There may also be a sacred mirror and strips of paper containing sacred texts. The families offer prayers and place offerings before the *kami-dana* each day. If there is a crisis in the families, the prayers are intensified and tapers are lit.

On the Girls' Day Festival, an array of dolls is arranged on shelves, with emperor and empress dolls on the highest shelf. On the Boys' Festival, a pole is placed before the home, with a colored "carp" banner for each boy in that house.

At the Shinto shrine, there are *torii*, gateway posts, consisting of two upright poles and two poles across the top, the upper one extending beyond the lower. Often there are several *torii* through which worshippers walk as they approach the shrine. The feeling is that as a worshipper walks under the *torii* on the way to the shrine he casts off all his cares and arrives ready to concentrate on the spirit of the religion.

Inside each shrine are sacred relics which nobody but the priest can see. It is felt that there is a sort of efficacy to having these relics, a power to ward off evil spirits and draw attention from the good spirits. Once a year the relics, still concealed in a case, are paraded through the town.

This writer once visited a Shinto shrine on a weekday morning to find a worshipper talking to the priest. They both sat crosslegged on the straw mat floor of the shrine, and they immediately invited their guest in to talk with them. The worshipper said earnestly, "You will never know how much it means to be able to come here and talk when there are worries. I go away refreshed having shared my burden." This new trend toward having priests as counselors in Shintoism is a new strength in an ancient religion. Though there are not regular services of worship, the shrines are always accessible, and they symbolize a life close to nature and earth. The very name Shinto reflects the word "Tao" that is found to mean "Way" in Taoism. Shin, meaning gods, gives a translation of the whole name as "Way of the gods."

Learning Activities

As an introduction to each of the three religions studied in this chapter, tell the story of the founder. To introduce Confucianism, tell the story of K'ung-fu-tzu, or have a pupil tell it. For Taoism, the introduction would be by means of the story of Lao Tzu. Shintoism is different in that its origin is in myth rather than history, but even here the story of the Sun Goddess can be told by way of introduction, even though the difference in myth and history needs to be made clear. A *Life* filmstrip summarizes the two indigenous Chinese religions. Other learning activities can be pursued as follows:

1. Paraphrasing the Sayings of Confucius

It is important to have on hand a copy of the *Sayings* of Confucius. Let a small group of students go through the book picking out the sayings that mean most to them. Then let the students try to express the meanings of these sayings in their own words. Some students could make banners or large wall charts quoting their favorite choices. The idea is to familiarize students with the words and ideas of these wise sayings. Let the students try making up their own Confucian-like sayings.

2. Making posters of the five precepts

Let some students make posters of the five precepts of Confucius. They could use poster paper or strips of 18-inch shelf paper and felt markers for making these displays. Perhaps some students could illustrate the wall charts.

If you have a large number of students, you could divide them into groups with one group lettering and illustrating each precept. This activity session on Confucianism will work more effectively if each student pursues a task of his choice, and the efforts are then posted in one area of the room, with a large covering title of "Confucianism."

3. Making paper houses

At many Chinese temples, paper houses that have been constructed for ancestors are burned because the smoke is thought to carry the houses to the spirit world. Paper houses can be improvised by your learners. Furniture for such houses can be made by using patterns in *The Art of Chinese Paper Folding*. (See bibliography)

4. Reading from Tao Te Ching and the *I Ching*

The book of poetry which Lao Tzu wrote is translated into English and is available in inexpensive paperback editions (see bibliography). Let students in small groups read through these poems and pick out verses that have real meaning for them. Allow the students to then letter these verses on poster paper or shelf paper with felt markers, and perhaps add illustrations. They could also paraphrase them in their own words. These posters could be hung on wall space under the overall caption of Taoism.

Students seeing the wall space abounding in words of Confucius (in one area of the room) and the words of Lao Tzu (in another area) can then begin interiorizing the difference in these two Chinese approaches to life.

Advanced students might try casting sticks in accordance with *I Ching*. Instructions are on pages 79 to 81ff of the Blofeld version.

5. Making symbols

While some students are lettering posters, others could be making the symbols of Confucianism and Taoism. The symbol of Confucianism is a square with a few Chinese letters, called the *K'ung miao*.

The symbol of Taoism is the *tai chi* (see page 84). Let these symbols each be hung in the sections to which they pertain.

6. Participating in Tai Chi Ch'uan

In connection with your study of Taoism, the teaching of basic steps in *Tai Chi Ch'uan* could be highly effective. A small group could pursue this art in a separate part of the room while the other activities are going on. Later the group could perform the movements of *Tai Chi Ch'uan* for the total class. Or, better still, ask your physical education department to teach some of the movements and forms of this activity during the gymnastic period, explaining its relationship to the religion of Taoism. Such teamwork among a teaching staff is highly effective. From the point of view of the student, the school day is integrated into a full meaning which comes through in various classes but builds up to an impact of feeling and learning.

Specific instructions for *Tai Chi Ch'uan* can be obtained

Jade Emperor, Yu Huang, deity of Taoism

from books cited in the Bibliography, or from the diagram sheets included in the resource pages of this curriculum. Be certain that the students understand that they are not merely going through motions in the exercise of *Tai Chi Ch'uan*. What they are truly doing is expressing with their whole selves the feeling of the quiet power of Taoism. The circular motions of the arms depict the circular symbol of the *tai chi*. The ease of the motions expresses the unhurried, relaxed attitude of Taoism. Indeed, for a person prone to anxiety, the exercising of *Tai Chi Ch'uan* can be both therapy and inspiration.

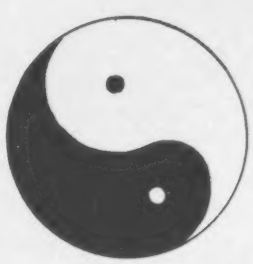
It is better for students to learn the basic forms of *Tai Chi Ch'uan* individually at first. But when some students are adept enough to try the art in pairs, they can then face one another and mirror each other's actions. This reverse positioning of pairs is symbolic of the *tai chi* symbol in which one half is the reverse of the other; yet it takes both halves to form the full rounded whole!

In *Tai Chi Ch'uan*, the weight is always on one foot or the other, not on both. Movements need to be smooth and continuous. The first basic forms are as follows:

A. Stand in a relaxed position, facing north, arms at sides. Breathe evenly. Slowly raise arms out in front of the self, shoulder level, parallel to ground, with palms down. Bend elbows to draw arms to body and lower hands to knees. Bend knees and body to a semi-sitting position then raise body slightly.

B. With weight on left foot, pivot right toes eastward as the heel remains in place, and at the same time bring the left hand to the abdomen, with palm facing up. Ease right hand to chest level, palm still down, so that the two hands appear to be holding an imaginary ball. Slowly twist the torso eastward. Weight now shifts to right foot, right knee bends, right arm is extended as left arm falls to point downward.

C. Now move the left hand under the right elbow as you turn back to the north. Right hand now descends to be parallel to right leg. Left arm rises to chin level, palms toward body. Left foot steps north, then steps back; pivots east. . . .



Yin and Yang

D. Hands extend to hold a "small imaginary ball" out in front of body, waist level, with left hand on top. Weight shifts to left foot as right foot moves southeast. "Imaginary small ball" is now moved toward southeast as the weight shifts to right foot – whole body shifts to southeast direction.

E. Reverse hands to right over left, as the body pulls back and weight shifts to left foot. Move hands to west, waist level, as waist twists west, then back to north.

F. Move left hand in a clockwise motion and bring it to rest on the wrist of the right hand, about chest level but out in front of the body. Shift weight to right knee, with right knee bending, and right palm facing in.

G. Move hands, palms down, in front of body and draw them into chest level. Now push hands forward, away from the body, as if they are pushing out a large object. Weight shifts from right foot to left and back to right again, right knee bending, body still facing east.

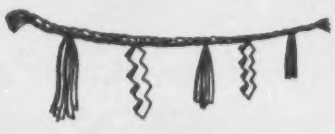
These introductory movements of *Tai Chi Ch'uan* are enough to get your pupils started. Have them practice them over and over again so that they can remember the sequence and move in concerted unison. More forms and some diagrams are included in the resource pages.

7. Making torii

We move now to activities pertaining to the indigenous Japanese religion of Shintoism. The torii are the gateposts or archways under which Shinto worshippers walk on their way to the shrine. In Japan they are usually made of heavy posts or beams. The miniature can be made of wood, with two upright pieces and two horizontal pieces across the top. The top horizontal piece extends beyond the one underneath, and the top one usually is curved upward at both ends. When pupils have made miniature torii, why not let them set them in miniature Japanese gardens? These gardens can be made on trays, with sand or sawdust as a base. A semblance of grass can be made by coloring the sand or sawdust with green food coloring or green tempera paint. A stream can be simulated with glass over blue paper, or with a mirror. Miniature figures can be made of pipe cleaners, with cloth kimono dress. Small parasols for the figures to carry can be made of thin paper over toothpicks, or can be purchased at Japanese gift stores. The pupils could even construct a small shrine at the end of their pathway along which the torii are placed. Trees can be made of pipe cleaners and crepe paper, anchored in a small bit of clay to hold them upright.

8. Gathering a doll collection

Pretend it is "Girls' Day," the third day of the third



Schimenawa, the rice/straw rope which hangs over the doors of Shinto temples

month. Have the students bring small dolls to class, and arrange them on a tier of shelves, with two dolls at top to represent the emperor and empress.

9. Making carp kites

Pretend it is "Boys' Day" and make banners or kites shaped like carp or fish. These can be made of colored tissue paper over a wire frame and strung along a vertical pole. There should be one banner or kite for each boy in the classroom, with his name on it. A pattern is in the resource pages.

10. Mapwork

Have students color maps to show Confucianism and Taoism in China and Shintoism in Japan. Remember that these countries already have green stripes for Buddhism, but yellow stripes for Shintoism could be added to the Japanese islands and stripes of light brown (Confucianism) and dark brown (Taoism) could be added to the green stripes in the area of China.

11. Notebook additions

If your students are making notebooks or folders, let them add pages on the three religions of this chapter. Summary pages on each religion can be found in the resource pages. Students could also add sayings of Confucius or poems of Lao Tzu, that they wish to copy for this purpose. If students are filling in charts on world religions they may wish some census figures. The World Almanac lists religious populations. (According to the 1974 edition there are 51,883,000 Taoists, 305,455,000 Confucians, and 60,085,000 Shintoists.)

Discussion Questions on Confucianism, Taoism, and Shintoism

1. In what way was Confucius an excellent teacher?
2. Why do you suppose that Confucius was not made ruler of all China?
3. In the long run, was he more influential as a teacher than as a ruler? Explain.
4. Contrast Lao-tzu with Confucius.
5. Can you think of a time in your life when you have taken a "Taoist" attitude toward some problem or worry? Describe this Taoist attitude.
6. Why does it take both *yin* and *yang* to complete the full circle of life? How does this view differ from an *either-or* view?
7. Do you think the Taoist would purposely cause evil to balance the good?
8. What is the value of empty spaces in Taoist thinking?
9. Explain *wu wei.*
10. Shinto mythology gives a poetic description of the origin of Japanese islands. Can you imagine from the story how the Japanese people feel about their homeland?

Contents of Resource Pages on Confucianism, Taoism, and Shintoism

Summary pages on Confucianism
Taoism
Shintoism

Diagrams of motions in *Tai Chi Ch'uan*

Instructions for *I Ching*

Recipes

Diagram of how to make a carp banner for "Boys' Day"

Additional student involvement activities

Bibliography on Confucianism, Taoism, and Shintoism

A. **Books:**

Primary Sources:

Blofield, John, *I Ching, The Book of Change*. New York: E.P. Dutton & Co., 1965.

Blakney, R.B. (Translator) *The Way of Life, Lao Tzu*. New York: New American Library, 1955.

Ware, James R. (Translator) *The Sayings of Confucius*. New York: New American Library, 1955.

Secondary Sources:

Delza, Sophia. *Tai Chi Ch'uan*. N. Canton, Ohio: Good News Publishing Co., 1961.

Fingarette, Herbert, *Confucius–The Secular as Sacred*. New York: Harper Torch Books, 1972.

Holtom, D.C. *Modern Japan and Shinto Nationalism*. Chicago: University Press.

Liu, Da. *Tai Chi Ch'uan and I Ching*. New York: Harper and Row, 1972.

Maisel, Edward. *Tai Chi for Health*. New York: Holt, Rinehart, and Winston, 1963.

Soong, Mayting. *The Art of Chinese Paper Folding for Young and Old*. New York: Harcourt, Brace, 1948.

B. **Audio-Visuals:**

Records:

"China's Instrumental Heritage," Lyrichord Discs, Inc., 141 Perry St., New York, N.Y.

"World Library of Folk and Primitive Music," Alan Lomax–Columbia Masterworks, Japan; the Ryukyus, Formosa.

Filmstrips:

"Families of the World" Series, *China*.

"China and Her Neighbors" Series, *China, Past and Present*.

"Children of the Orient" Series, *Ming Li of China*.

(All three of the above are available from McGraw-Hill, Text Film Division, 330 W. 42nd St., New York, N.Y. 10036.

"The World's Great Religions" Series, *Confucianism and Taoism*, available from Time-Life.

Films:

"Chinese Shadow Play"–Contemporary Films, Inc., 828 Custer Ave., Evansville, Ill. 60602.

"The Ancient Orient: The Far East"

"The Golden Rule: A Lesson for Beginners"

(Both of the above are available from Coronet Films, 65 East S. Water St., Chicago, Ill. 60601.

Teaching About Judaism

Teaching About Judaism

The scene shifts now from the "Far East" to the "Near East," and we note that about 4000 years ago while the bards sang their chants along the Indus River in India, the family of Abraham began the migration from Ur to Haran and down into Cannaan, which is today the State of Israel. Out of the wanderings of these ancient peoples, later known as the Hebrews, has come the religious tradition that shapes Western thought to a remarkable degree.

Later writers in the Hebrew tradition reflected on their history from the days of Abraham and down through the Exodus from Egypt in these words:

> "A wandering Aramaean was my father; and he went down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous. And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. Then we cried to the Lord the God of our father, and the Lord heard our voice, and saw our affliction, our toil, and our oppression; and the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror, with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey."
>
> (Deuteronomy 26:5-9)

It is this dual affirmation of Judaism – that God is personal, and that He cares actively for His people–which has made this religion powerful in its own right and also a basis from which other Western religions have grown.

Historians have never ceased to marvel that the Hebrews, later known as the Jews, have wielded such positive influence in spite of the hardships they have suffered, century after century. Over six million Jews were put to death by the Nazis in this century. Though few in number–about fourteen million in all today–and scattered over the face of the globe, the Jews have a sense of common destiny and purpose, guided by a sense of "Presence," unsurpassed in all of history. The state of Israel is of particular importance as a homeland for those who live elsewhere.

Opposite page: Climax of the solemn Rosh Hashana assembly is the blowing of the ram's horn or "shofar" to arouse man from his moral laziness and bring him to a renewed awareness of his duties to God and other men.

Modern Jewish Theology

The Wailing Wall in Jerusalem with Islam's Dome of the Rock in the background.

Although Judaism is a religion deeply rooted in history, it is also a way of life for its millions of followers. With its strong emphasis on improving the quality of daily living, it stands in contrast to the elements in other religions which stress the importance of escape from life. Judaism, in the words of one of its recent theologians Dr. Martin Buber, is a call for the "hallowing of this life." In his book *I and Thou*, Dr. Buber goes on to say that religion should not be a matter of detachment from life, but rather such full and responsible living that, " . . . if you hallow this life, you meet the living God." (Pg. 79)

The quality of religious living, according to Dr. Buber, is summed up in the primary wording "*I-Thou*." This phrase describes the kind of relationship of concern in which two people care about one another with no ulterior motive – each cares for the sake of the other. Such a genuine concern, then, becomes not just a human dimension but a "triatic" relationship as, " . . . the extended lines of relations meet in the eternal Thou." (Pg. 75)

Another modern Jewish theologian, Dr. Abraham Joshua Heschel, states that man can behold God in his world basically in three ways: in nature, in history, and in the "sacred deed." First, in nature, Dr. Heschel says that man can become aware of God because His handiwork is spread through the fields, forests, mountains, and seas. A man stands in the woodlands watching a flood of sunlight scatter through the open spaces between the leaves and branches. He is caught up by the sense of awe and wonder engendered by the grandeur around him. His inward response is reflected in the words of the prophet Isaiah, "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory." (Isaiah 6:3) This response in faith is the Jewish affirmation that all of life is sanctified, and that man beholds the Creator by looking at His creation. In fact, there is a special Hebrew phrase appropriate to new life which many Jews still say to new parents: "May you raise your child to a life blessed with Torah, marriage and good deeds." The phrase is contained in the ritual observance marking a Jewish infant's entry into the world.

When Dr. Heschel states that man beholds God through nature, he is not saying that God and nature are one. Clearly he distinguishes between God and His handiwork. Man discerns what God is like by seeing what He has produced, according to Heschel, but through it all, there remains the mystery whereby God is both partly revealed and partly concealed. It is as if nature is the element of the sublime which points beyond itself. As Heschel states in *Between God and Man*,

"The sublime, furthermore, is not necessarily related to the vast and overwhelming in size. It may be sensed in every grain of sand, in every drop of water. Every flower in the summer, every snowflake in the winter, may arouse in us the sense of wonder that is our response to the sublime." (Pg. 38)

This type of theology is not pantheism (such as one would find in Hinduism, for instance) but panentheism in which "God is clothed in His world, but remains separate." According to Heschel, every leaf on every tree is a letter from God. The truly religious response is "radical amazement." According to Dr. Heschel, "the earth is crammed with marvel" and man is thereby made aware of how marvelous is its Creator!

The second way God is revealed, according to Heschel, is through history. Biblical history is filled with events which the Hebrews sensed to be acts of God.

By comparing the drama of human history to a tapestry with both horizontal and vertical threads, Heschel distinguishes between two kinds of happenings: processes and events. A process, he states, is a regular happening that follows a pattern or law such as night and day or the seasons. It is like a horizontal thread. It is predictable, happens in time and space, and can be described by the scientist. An event, on the other hand, is an unpredictable happening, with a transcendental dimension beyond time and space. It is like a vertical thread on the tapestry. The first event (vertical) was creation, which began the processes (horizontal) that now go on regularly. But the Jewish theistic attitude toward life affirms that God's care did not end with creation but rather continues through human history, manifested in events such as the call of Abraham and the subsequent narratives of Isaac, Jacob, and Joseph. Throughout these accounts, there is the sensitivity to God's presence, working through the lives of His people. The freeing of the Hebrew slaves in Egypt, through the instrumentality of Moses is the supreme example of God's saving action–the supreme event.

Another remarkable event in Jewish history is the return to Jerusalem after the Babylonian captivity. The voices of prophets such as Amos and Jeremiah are also a part of the vertical events. Thus, the Creator did not spawn the creation and step back from it. but continues to care and to intervene in events of history to alleviate the sufferings of men. Man senses such events not scientifically but poetically, as a metaphor speaks of a greater truth beyond.

The third way God is revealed in His world is through the sacred deeds of men. Deeds are called sacred not because of a connection with formal worship but because of their expression of concern, in the way that God has historically expressed His

Bar Mitzvah ceremony. Note that the boys wear prayer shawls and carry the scrolls of the Torah.

Lighting the Sabbath candle.

concern according to the beliefs of Judaism. Heschel describes two basic types of concern: *transitive* concern for others and *reflexive* concern for the self. Heschel goes on to point out that God, Who need not be concerned for His own survival, can afford to be pure transitive concern. Animals are usually pure reflexive concern, taking care only of their own survival. Man, halfway between, has to have a certain amount of reflexive concern in order to protect himself. But to the extent that man goes on to show transitive concern for others is the extent to which he lives up to the image of God within himself. Thus, the deed that is called sacred is the *Mitzvah*, the deed of kindness for any neighbor. Man actually needs to be needed, and as he expresses his concern he expresses the religious dimension of his existence, according to the underlying theology of Judaism.

Thus, in the writings of Abraham Joshua Heschel, we have seen how God is revealed in nature, in history, and in the sacred deed. Heschel also goes on to show how men can experience holiness in time by celebrating the Jewish special days of religious observance. He calls the Sabbath a "sanctuary in time", an intersection of time and eternity. It is "the armistice in man's cruel struggle for existence, a truce in all conflicts, personal and social, . . . the exodus from tension, the liberation of man from his own muddiness . . . . " (1959 pg. 222) Let us therefore go on to learn of the meaning of the holy days of Judaism, beginning with the seventh day observance of *Shabbat* or Sabbath.

The Sabbath

The sabbath or *Shabbat* is the holy day that recurs every week in Judaism, always on the seventh day which begins at sundown on Friday and lasts until nightfall on Saturday. It is celebrated in Jewish homes, and also in the temples and synagogues, but always with the objective of rest, inner peace, and elevated spirits. It is biblically ordained in the creation account of Genesis where God is described as creating the world in six days and resting on the seventh; and in the Ten Commandments it is listed as fourth:

> "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work; but the seventh day is a Sabbath to the Lord your God; in it you shall not do any work . . . ." (Exodus 20:8, 9)

The author Herman Wouk, in a book called *This is My God*, describes how the Sabbath feels in the life of a Jewish person. He tells of leaving the rush of work, while one of his

plays is under production, and arriving home in time for the Sabbath:

> "My wife and boys, whose existence I have almost forgotten . . . are waiting for me, dressed in holiday clothes, and looking to me marvelously attractive. We have sat down to a splendid dinner, at a table graced with flowers and the old Sabbath symbols: the burning candles, the twisted loaves, the stuffed fish, and my grandfather's silver goblet brimming with wine. I have blessed my boys with the ancient blessing; we have sung the pleasantly syncopated Sabbath table hymns." (Pg. 39)

He goes on to say that the Sabbath is a day when his children know he will be home and he is not pressured by the ringing of the phone or the demands of the workaday world. But there is more to the Sabbath than the negation of pressure. There is also a positive quality of the Sabbath which Jews call *menuhah*. This is a term for "tranquility, serenity, peace, and repose." It is an inner calm, a foretaste of eternal life.

The Sabbath is ended in the home as the sundown approaches, and the *Havdalah* candle is lit to commemorate the close of the hallowed time. Sweet spices are smelled as a final memento to remind the families that at the end of six more days another Sabbath will be celebrated. There is a certain sadness at the close of the Sabbath, yet a renewed spirit and readiness for the week to come.

There are three branches of Judaism, and Sabbath services differ among the three. Reform, and some Conservative Jews go to the synagogue after the Friday evening Sabbath meal, but in other Conservative and in Orthodox families, the father goes to the synagogue before the meal. The main service at the synagogue for them is on Saturday morning. Many Conservative and Orthodox Jews also attend another service on Saturday afternoon. Their services have a high content of Hebrew language. Only Reform Jews have an organ and choir for their services, but Conservative Jews as well as Reform Jews allow men and women to sit together in the worship. The sermon and many prayers are in English in Reform and Conservative congregations. Orthodox and Conservative services are as close as possible to the ancient patterns of worship.

On the door of each Jewish home is a *mezuzah*, a small box containing 15 verses of the Torah. Each member of the family looks at or touches the *mezuzah* as he leaves home or returns. The words in the *mezuzah* reflect the main tenet of Judaism, the Shema: "Hear, O Israel, the Lord our God, the Lord is one," a prayer from the Book of Deuteronomy 6:4.

First taste of wine at a Sabbath meal.

Jewish pilgrims flock to the Wailing Wall in Jerusalem.

Other Holy Days

It is the first day of the Jewish month of Tishri (September or October on the secular calendar). Traditionally, this day has been set aside in Judaism as the celebration of Rosh Hashana , the beginning of a new year. The commandment to observe this day is found in the Bible in Leviticus 23:24, and the summons is for each worshipper to attend the synagogue assembly for prayer and self-examination. The climax of the solemn Rosh Hashana assembly is the blowing of the ram's horn, or *shofar*, to rouse man from moral laziness and bring him to a renewed awareness of his duties to other men and to God.

In Jewish homes, Rosh Hashana is observed by the dipping of bread or apples or figs into honey to symbolize the hope that sweetness will prevail in the coming year. Actually, Rosh Hashana is the beginning not only of a new year but of ten special days, "The Days of Awe," in which Jews search their souls for ways in which they can live better lives. For Conservative and Orthodox Jews, two days of worship are set aside for Rosh Hashana , whereas Reform Jews observe Rosh Hashana on only one day.

The Yom Kippur fast is observed on the tenth day of "The Days of Awe," most special of all days. Jewish people flock to the synagogues and temples for the lengthy services which lead the people to a sense of repentance for all evils they may have done or good they may have neglected to do. During the twenty-five hour fast for this Day of Atonement, Jews must not eat, drink, engage in sexual activity, bathe, anoint the body, or wear leather shoes. The institution of this day is found in the Book of Leviticus, chapter 23, verses 26 - 31, and many embellishments have been added to the original command.

The confessions of the people on Yom Kippur are corporate – said as a body rather than individually. This corporate aspect of worship symbolizes the sense of belonging that unites all of Judaism.

Herman Wouk, in *This Is My God*, says of Yom Kippur observance:

> " The Hebrew People draws its optimism from its idea of the universe. Disaster, protracted poverty, mass murder, have never dissuaded the Jews from the vision caught at Mt. Sinai of an unseen God. They believe not only that he exists, but that he is interested in men; that he wants them to become better than they are; and that he gave them a law that points the way to a better world. . . . Perhaps the American Jew shows an old race wisdom in clinging to the High Holy Days, no matter how this hold slips for the

moment in the rest of Judaism. The spirit of Yom Kippur is a spore out of which the structure of our old religion can grow again; for it is the germ of the whole, and it does not die." (Pg. 69)

Five days after Yom Kippur, the Festival of the Tabernacles, Succot, begins. This is an autumnal harvest thanksgiving observance, and it also commemorates the granting of food to Moses and his followers during their days in the wilderness. The week-long festival is celebrated especially on its first two and last two days. To observe this occasion, Jews build "tabernacles" or booths in which the families are to dine for the week. The booths (succot) are decorated in harvest fruits, in biblical times with four special branches across the top: branches of palm, ethrog, willow, and myrtle. Today , any covering such as grass, straw, or pine branches may be used. The traditional palm, ethrog, willow, and myrtle are used in a separate ritual for the holiday. The top of the booth must leave open spaces so that the families can gaze at the heavens. During the dinner there are psalms of praise, songs, and chants. This is a festive time of thanksgiving and special rejoicing. Though celebrated primarily in the homes, it is also celebrated in the synagogues with the waving of the branches and the "Hosannah" procession led by the cantor carrying the scrolls of the Torah. "Hosannah" means "(Lord) please save." Leviticus 23: 33-44 describes the ordinance for this Feast of Booths.

At the end of Succot, there is a celebration called Simhat Torah which means "Rejoicing in the Torah." This event commemorates the ending of the reading of the Torah for that year, and the beginning again for the new year. The Torah (five books from Genesis through Deuteronomy) is divided so that the readings are completed in one year of study. The word Torah is best translated as "teaching" or "instruction." Parades and excitement with music and joy fill the synagogue as the congregation marches seven times around, carrying the sacred scrolls of the Torah. Herman Wouk remembers:

"My grandfather, patriarchal and reserved all year long, was still performing this dance in his nineties, a few shuffling, tottering steps, his face alight with pleasure as he clasped the Torah in his old arms." (1973 pg. 57)

A worshipper, called the Bridegroom of the Torah, reads the last lines of the Book of Deuteronomy, and the next reader, called Bridegroom of Genesis, begins anew the reading of the Torah with the words, "In the beginning . . . " as jubilation fills the house of worship.

The next celebration in the Jewish calendar year is the

Blowing the shofar. Note the Torah and other symbolism in background, and prayer shawl (tallit) and skullcap (yarmulka).

Packing matzos in a kosher foods plant.

Festival of Hanukkah. This comes sometime around the month of December on the secular calendar, but precisely on the twenty-fifth of Kislev on the Jewish calendar . It commemorates the time about 160 B.C. when the Jews had been overcome by the Syrians and were asked to worship idols instead of their own God. The Jewish temple in Jerusalem was desecrated, and those who refused to bow before the Syrian gods were killed. Finally, outraged by the suffering, a leader, Matthias, and his sons rose up to lead the Jews in a freedom struggle which culminated in the defeat of the Syrians. Matthias and his sons are called "Maccabees" which means, "hammers". The Jews immediately set about restoring worship in their temple. But they found that there was only enough oil in the eternal light to burn one day. It took eight days to make ritually pure oil. Yet by an unknown blessing, which Jews have henceforth called a miracle, the oil burned for the full eight days, signifying to them that God's presence is always with them. Hanukkah commemorates the miracle of the oil.

To celebrate Hanukkah, Jews have a special *menorah*, or candle holder, that holds eight candles plus a lighter candle called a *shamash*. With the *shamash*, they light one candle on the first night of the Hanukkah Festival of Lights. They light two candles on the second night, three on the third, and so on until, on the eighth night all eight candles are glowing. During the burning of the candles (about a half hour) no work is done, and families enjoy being together with games and music. Traditional refreshments for the celebration are *latkes* (potato pancakes) or doughnuts (in Jerulalem) and nuts and candies. In America presents are often exchanged during the eight days but traditionally small amounts of money were given to youngsters once during the holiday. The dreydel game, which originated for Hanukkah celebration several centuries ago in Germany, is described in the Learning Activities section following this chapter.

On the fourteenth of Adar, usually in February or March, Purim is celebrated with the reading of the Book of Esther. After the evening prayers in the synagogue, the reading of the book begins. But the solemnity of the occasion is soon interrupted as the audience (abounding in children) makes loud noises to hiss the villain, Haman, and to cheer the hero, Mordecai, and heroine, Esther. The next day there is much more merriment as the story is acted in melodrama fashion, and there are feasts and the giving of food to the poor.

One of the most important holy occasions of the year is the celebration of Passover, which comes in March or April. This observance commemorates the time when the Hebrews

were slaves in Egypt and were spared from the plagues which struck Egypt before their Exodus to freedom. The Passover is celebrated with particular significance in Jewish homes. A best tablecloth is used, and spread with special dishes. Because their forefathers left Egypt in haste, not waiting for the yeast in the bread to rise, Jews use special unleavened bread, called *matzo* for Passover.

Before Passover, the Jewish housewife cleans the house to be certain that it is free from all unleavened bread. The children help in the search, and it becomes almost like a game to see who can do most to get rid of the leavened bread. There is a special order to the *Seder* (ritual order) of Passover. The foods for the *Seder* dinner are special and the ritual retells the story of the Exodus in an unforgettable way. The smallest child asks four traditional questions from the *Hagadah* or order of service, and as the father answers them, the story of the Exodus unfolds. The full observance of Passover lasts a week, and Reform Jews hold special celebrations on just the first and last days. Conservative and Orthodox Jews celebrate Passover for eight days with special celebrations on the first two and last two days.

Passover also commemorates the earth's awakening fertility. In olden days, an omer of barley was brought to the Temple on the second day of Passover. Seven weeks or 50 days later, the harvest of the first fruits is celebrated by Shavuot or Pentecost. Shavuot means "weeks" in Hebrew; Pentecost means "fiftieth day" in Greek. It also and more significantly commemorates the giving of the Law to Moses, which took place 50 days after the Passover. Thus, Shavuot is both a nature festival and an historic celebration. The festival of Shavuot today is celebrated in synagogues and homes by decorations of flowers and branches, and the serving of special dairy foods at the main festive meal. The story of Ruth is read from the Bible.

What we see most clearly from this recounting of Jewish holy days is the flair of this culture for dramatic re-enactment of history and the cycles of nature; for the providence of God is seen in both nature and history and the many celebrations serve to keep the people ever mindful.

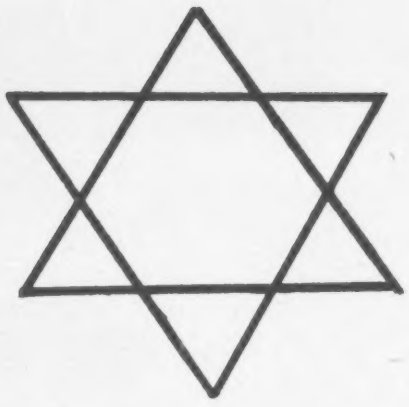
Young people take part in a traditional Jewish folk dance.

The Messianic Era

In the past, all Jews looked forward to the coming of the Messiah, a servant of God who would bring lasting peace and plenty to the earth. Today, many still await a personal Messiah, and others look forward to an age of peace which they call the

Messianic Era. Those espousing this second interpretation consider themselves responsible in helping to bring this peace about, but await the Era as coming through the instrumentality of many persons rather than one.

Whether it is one or many who will usher in the Messianic Era, it is the fulfillment of ancient predictions that this Era will come about through the actions of the descendants of Abraham. The promise to Abraham in Genesis 12:3 states, "I will bless them that bless you, and him who curses you I will curse, and by you all the families of the earth will be blessed." Thus, it is both divine initiative and human faithfulness that is to be the source of redemption of mankind. This great Hebrew tradition asserts that the eventual salvation of the world will come when all men reject idolatry and accept one God and that the Messianic Era will be the Kingdom of God.



Star of David
symbol of Judaism

Learning Activities

1. Making booths for Succot Festival

Since the Jewish harvest festival falls sometime around the month of October (15th of Tishri on the Jewish lunar calendar), a classroom project on this theme could be held at that time, or at any other time as long as the exact dates are pointed out on the calendar. The point of the experience is to allow students to participate in the building of a booth such as Jews use in this thanksgiving observance. The booth needs to be large enough so that several persons can get inside. It can be constructed of lumber or strong branches nailed or roped together. Or, when expedience demands, an already existing frame can be used as long as the outside decorations are added.

At Eden Laboratory School, in Webster Groves, Missouri, a booth was made by decorating one of the square climbers which children otherwise use for exercise. Since crepe paper is now often used in Israel for the Succot, we took the liberty of using this colorful paper as part of the booth decorations. But we also added fruit shapes from construction paper and branches from nearby willow trees. The children helped decorate the "booth" and their teachers told them that this is the way Jewish people are celebrating, to thank God for food today, and also for giving food to people in the wilderness long, long ago. The children then got inside the booth and ate fruit, as the teachers read a few lines from Psalms of praise. In a public school, the making of the booth and the explanation of its use might be all one could do appropriately in this regard.

At Webster College School, in St. Louis County, in 1965, the fifth grade boys nailed together enough two-by-fours to make the frame of a booth which the younger children then decorated.

Some synagogues nowadays have children make miniature booths out of boxes and decorations. This project would also be good for other classes learning about Judaism. Children should be given a good deal of freedom in the way they decorate their miniature booths so that they may exercise their creativity as they are catching a feeling for this beautiful, colorful Jewish custom.

2. Playing the Dreydel Game

A dreydel

During the season of Hanukkah, which usually falls in the month of December, Jewish families have a special candleholder

Yad, the pointer used for reading the Law

called the *menorah* which provides for eight candles and a *shamash*, or lighter candle which stands above the other. It would be good for a class studying Judaism, to procure such a Hanukkah *menorah* so that the students can actually see it, and perhaps light the candles. If you cannot arrange to borrow a Hanukkah *menorah*, you could purchase one from a Jewish gift store. There are special Hanukkah candles to fit it.

The other item needed for this learning experience is one or several dreydels. These, too, can be borrowed or purchased at a Jewish gift store. The dreydel is a small four-sided top which children spin. On each side of the dreydel is a letter of the Hebrew alphabet. Each letter is the initial for a word, and the words together make up the meaningful sentence, "A great miracle happened here."

The playing of the dreydel game is an excellent learning experience for any class. Even preschool children can set large dreydels spinning although the full game is too advanced for them. The fun of spinning dreydels builds up an attitude of appreciation for Jewish culture in even the smallest child.

Children old enough to count can begin playing the full game. Fourth graders through high school students can fully enjoy this game. In addition to the dreydels, you will need some kind of counters, such as nuts or dried beans. Let the students form in clusters of five or six at a table, and give each student ten counters. Ask each person to put one counter in the center of his table. One by one, the students spin the dreydel. If it lands on a *nun* (נ), the player gets no counters. If it lands on a *gimmel* (ג), the player gets all the counters in the center of the table. (Then each player will need to put one counter in the center to replenish the pile.)

If the dreydel lands on a *sh'n* (ש), the player puts one counter in the center. If it lands on a *hay* (ה), the player gets half of the pile from the center. The players thus take turns spinning and putting in or taking out counters for a half hour. Traditionally, the candles should be glowing in the *menorah* during this time, and the Hanukkah candles are timed to burn about a half hour. Let them burn out and then announce that the game is over. The player with the most counters is the winner. Tradition tells us that we play a game of chance such as this at Hanukkah.

A traditional food to serve during a Hanukkah party is potato pancakes, called *latkes*. A recipe can be found in most Jewish cookbooks, or a mix for *latkes* can be bought from Manichewitz products. Serve applesauce and/or sour cream with the *latkes!* Hot chocolate and Hanukkah cookies may also be served.

Records for Hanukkah music can be bought at Jewish gift centers or borrowed from libraries. To make the Hanukkah learning experience multi-sensory, have the music playing in the background as the dreydels are spinning.

3. Re-enacting the Story of Esther

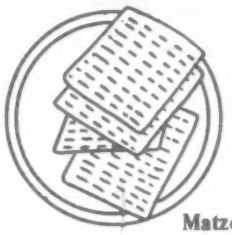
Purim is the holiday that abounds in fun and laughter, yet carries a deep message. It celebrates the story of Esther and the escape of Jews from persecution in a time when Persia was ruling the Jewish people. The story of Esther is acted out or read, and whenever the name of the villain, Haman, is mentioned, the audience hisses and boos as in an old-fashioned melodrama. But when the name of the hero, Mordecai, or the heroine, Esther, is mentioned, the audience claps and cheers. In Jewish synagogues, as the story is read or acted, the audience uses special noise-makers called "groggers" to drown out the name of Haman.

You will need a simplified script of the story of Esther for this learning experience. You can make one from the biblical Book of Esther, procure one from a local synagogue, or use the one included in the resource pages. But as the story is read or acted, be certain that the audience participates with the hisses, boos, and cheers at the appropriate places.

4. Having a Passover Seder

The best way to learn the celebration of Passover is by having a miniature Passover Seder meal. For this, you can place tables end-to-end in a classroom and cover them with a long white cloth or paper streamer. Since it would be difficult to have the full feast, you might settle for tastes of representative dishes and the order of worship that is customary. This will give an idea of how the full meal would be. You will need paper plates, cups, and napkins for each student and for each teacher. An attractive flower arrangement should be in the center of the table, and candles to each side of it.

Grape juice, hard boiled eggs, parsley, salt water, radishes, honey, and *matzos* are important foods to serve. (The *matzos* are squares of unleavened bread that resemble crackers and symbolize the Hebrew departure from Egypt when there was not time to wait for the yeast in the bread to rise.) In addition, if possible, serve "*haroset*," which is a mixture of wine, apples, cinnamon and nuts which represents the mortar which the



Matzos

Hebrews used to construct the buildings for Pharaoh, when they were slaves in Egypt.

In preparation for the Seder meal, be sure that you tell or read the story of the Exodus from Egypt to the students so that they can be clear about the event which they are recalling. Be certain that they understand this story as a part of the ancient struggles of the Hebrew people at a time when the Hebrews were living in Egypt and were harshly treated as slaves. It was in the thirteenth century B.C. (also called B.C.E. for "Before the Common Era") that a man named Moses felt that God had called him to lead the Hebrew slaves to freedom. Ten plagues afflicted the Egyptians, but the tenth plague, the death of the first-born son in each family, "passed over" the Hebrews, leaving them unharmed, as they hastily departed from Egypt to freedom. Their descendents, the Jews of today, still remember this freedom and escape from slavery with gratitude in the meal that commemorates it each year.

יהוה

Tetragrammaton, the "four letters" of the Hebrew most holy name of God

Traditionally, in the Seder meal, the youngest child in the family asks four questions which the father answers from the Hagadah, or story of Passover. There is also an extra cup of wine (or grape juice) poured in the traditional hope that the Prophet Elijah will come to signal the beginning of Israel's second redemption, the first being the Exodus. Toward the close of the meal, the door is opened for the Prophet Elijah to come in. Sedar blessings include the following:

> "Blessed are You, Lord our God, King of the Universe, who has sanctified us by His commandments and has commanded us to light the festival candle."

and

> "Blessed are You, Lord our God, King of the Universe, who has kept us alive and preserved us and enabled us to reach this season."

An order of service for the Passover Seder is included in the resource pages. Perhaps you know a Jewish person who could come in and help in the Seder meal which you re-enact in your classroom.

5. Another Passover Activity

Play "Hunt the Chometz" as children do in Jewish families, before Passover. Place pieces of leavened bread around

the room and see how many each student can find. Be sure to make clear why it is so important, in Jewish families, to get all leavened bread away so that only unleavened *matzot* can be served during the eight days of Passover.

6. Taking a field trip

If you know of a Jewish synagogue or temple near your school, why not take your class there for a field trip? Contact the rabbi ahead of time to make arrangements so that someone can guide your class in the visit and explain the architecture and worship items, such as the Ark containing the Sacred Scrolls, the *Ner Tamid* (eternal light), the *menorah*, and the special windows.

Perhaps you or some of your students are personally familiar with Judaism and can share knowledge from your own experience.

A Sabbath menorah

Discussion Questions on Judaism

1. What does the Jewish author, Dr. Martin Buber, mean by the term *"I-thou"*? Are there people in your life with whom you feel a real *"I-thou"* relationship? Describe.
2. In Buber's theology, what *three* persons or entities are present in a true *"I-thou"* encounter?
3. In what three ways does Dr. Heschel believe God can be known in His world?
4. From the ideas of Dr. Buber and Dr. Heschel, would you feel that Judaism is more a religion of this life or of a life after death? Explain.
5. What is the supreme Event in Jewish history? Can you tell about it in your own words? Would you describe it differently if you were a newspaper reporter, than if you were one of the liberated Hebrews? Would both accounts be valid?
6. How is the Exodus re-lived in the Passover Seder?
7. How do you explain the fact that the Jews, the smallest number of persons among major world religions, scattered over the face of the globe and persecuted century after century, have maintained a sense of identity and purpose and a consistent set of values?
8. What is the Torah, and why is it so important in Judaism?
9. Describe the Jewish celebration of the Festival of Succot. What customs are observed? What meaning is transmitted by the celebration?
10. What is meant by the Messianic Era? Is there more than one interpretation?

Contents of Resource Pages on Judaism

Judaism with symbols
Passover celebration guide
Directions for construction of Succah
Hanukkah celebration instructions
Holy Days role playing
Story of Esther (for role play)
Story of Gideon (for role play)
Programmed learning
Additional student involvement activities

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Zborowski, M. *Life is with People*. New York: Schocken Books, 1952.

For an excellent and comprehensive list of books, pamphlets, and audio-visual materials, write for the catalog *Teaching About Jews and Judaism*, available without charge from Anti-Defamation League of B'nai B'rith, 315 Lexington Ave., New York, N.Y. 10016.

B. **Audio-Visuals**

Records:

"Hanukkah, The Feast of Lights," Sung by Emanuel Rosenberg. New York, Ktav Publications (records for other Jewish holidays also available here)

"Hanukkah at Home"–National Women's League of the United Synagogue of America (Conservative)

"Hebrew Religious Chants" by Rabbi Hyman Millman, Everest Records, 10920 Wilshire Blvd., Suite 410, Los Angeles, Calif. 90024.

"Music of a People"–Stanley Black conducting the London Festival Orchestra and Chorus

The Jewish Kit (items used in worship from B'nai B'rith Anti-Defamation League, 315 Lexington Ave., New York, New York.)

Filmstrips:

"The World's Great Religions," *Judaism*, Time-Life.

"Families Around the World" Series. *Family of Israel.*

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Both of the above available from Encyclopedia Britannica, 425 N. Michigan Ave., Chicago, Ill. 60611.

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Teaching About Christianity

Teaching About Christianity

Christianity grew out of Judaism with the emergence of the historic figure of Jesus of Nazareth who came to be called the Christ. The title, "Christ" literally means "anointed." Anointing in the ancient world was symbolic of recognizing the role of kingship or great leadership. It designated a chosen-ness, a special realization of worth.

To the historian, Jesus of Nazareth was a Jewish carpenter's son who grew up in the town of Nazareth not far from the Sea of Galilee. His life span was about 33 years, and most that is known of him is concentrated into the last three years of his life. Gathering a small band of disciples around him, he traveled the length and breadth of Palestine, befriending the friendless, healing the sick or making broken persons whole, and proclaiming the immanence of the Kingdom of God's love. Roman authorities feared his popularity with the masses of people. Zealots who thought he would lead a revolution against the oppressive Roman rule of that day were disappointed with him. Traditionalists looked askance at his fresh interpretation of scriptures. In the final week of his life, Jesus was brought to trial and eventually put to death at the hands of Roman officials, by means of crucifixion.

Yet the end was really the beginning of a new era. Those who had been close to Jesus in his lifetime believed his spirit still with them by means of an event which they termed the Resurrection. The impact of the event was so moving that followers risked their lives, often enduring persecution and torture, to proclaim the message of Jesus whom they had come to believe was "truly the Son of God." The followers of Jesus, who first called themselves followers of "the Way," began traveling far and wide to proclaim his message of God's love for all people, and began gathering small bands of persons into organizations later known as churches.

History became divided into a new era in which time is reckoned from the beginning of Jesus' life. Today, there are over one billion followers of Jesus, called Christians. Christianity is the most widespread of all religions, and claims the largest number of adherents. There are those who lament the fact that not all who claim the title of Christian live up to all the precepts of the religion. Yet from the outstanding ones who have lived up to the Christ-like life style, we can glimpse something of the meaning and message of Christianity. Let us begin with a Japanese Christian.

Opposite page: People gather beneath an outdoor representation of Christ crucified. The cross is a central symbol of Christianity.

Toyohilko Kagawa, who patterned his life after Jesus of Nazareth, befriending the sick, the poor, the outcast, and working for social justice.

Toyohiko Kagawa

Toyohiko Kagawa was born in Kobe, Japan, in 1888. During his youth, he met and was influenced by Christian missionaries and he enrolled at Meiji Christian College in Tokyo and later at Kobe Seminary. When he was 21, Kagawa was so overcome by the feeling of warmth and love that he had found in Christianity that he was determined to leave his comfortable home and spend his life in the slum areas of his city, ministering to the people who needed him most. His Buddhist family disowned him for such a decision but loading his few possessions, mostly books, onto a wheelbarrow, Kagawa moved into the heart of the city. There he rented a room that was scarcely larger than a closet, and cost only five cents a day. The reason this room was so inexpensive was that previously a man had been murdered there and the stain of his blood was still on the floor. Others feared that the ghost of the slain man would come back to haunt the room, but Kagawa had no such fear.

Immediately Kagawa began befriending the friendless in the way that he felt Jesus had done. He ate with the outcast and visited the sick. Once a man in a drunken rage came to Kagawa's door, brandishing a sharp sword and determined to plunge it into someone's heart. Kagawa bowed in prayer, then entered into conversation with the man, who departed, leaving his sword as a gift.

Soon the very presence of Kagawa in the area became a leavening influence. Persons in need came to him, and he helped in whatever way he could. Often, however, it was very frustrating to Kagawa to realize how limited his help had to be. In a book he wrote, called *Songs from the Slums*, he lamented his inability to help as much as he would have liked:

"Penniless

Penniless . . .
A while
Without food
I can live;
But it breaks my heart
To know
I cannot give.

Penniless . . .
I can share my rags,
But I –
Cannot bear to hear

Starved children cry.

Penniless . . .
And rain falls,
But trust is true.
Helpless, I wait to see
What God will do."
(pg. 70)

Out of the frustrations of trying to help persons one at a time, Kagawa began to feel God's call for him to serve in a way in which he could help on a larger scale. In order to know how to do this effectively, he came to America in 1914, stayed through 1916 and studied at Princeton University. Then he returned to Japan to work with such helpful groups as Mission to Lepers, International Peace Association, Moral New Life Society, Medical Co-operative, Credit Co-operative, and Tree Crop Agricultural Research Institute. He also organized churches, kindergartens, and nurseries.

Kagawa served as pastor of one of the churches in Kobe. He also addressed groups of people wherever he found them – in the park or on street corners. Once, in the middle of his Sunday sermon, Kagawa was given a message that two opposing groups were about to converge in a street fight. Closing his service quickly, he hopped into a rickshaw and asked the driver to take him to the street corner where the fight was imminent. Kagawa spoke no word to the two groups, but merely stood at the intersection of the two streets so that they would have to push him aside when they clashed. His presence as a man of peace was so well established by that time, that the two groups turned and went their respective ways unharmed by each other.

In 1939, Kagawa spoke out against the militarism of his own government. Considering him a disloyal citizen, the government imprisoned Kagawa. He was forced to wear a threadbare kimono and to live in a prison cell that was literally swarming with mosquitoes. He told of having to cover himself, head and all, with the kimono, leaving only enough room for his nose to breathe. Yet in spite of these miserable circumstances, he managed to spend his prison days constructively by meditating and by writing poems on his longing to help others as Jesus did. One verse he penned sums up his aspirations. It is called "Discovery":

"I cannot invent
New Things,
Like the airships

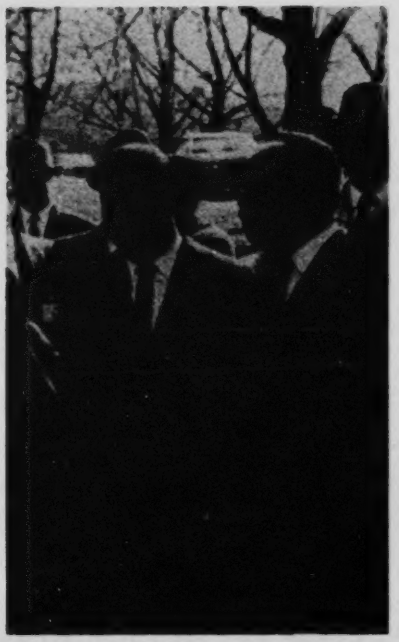
Christian church organized by Toyohiko Kagawa, Christian social activist and evangelist.

Which sail
On silver wings;
But today
A wonderful thought
In the dawn was given,
And the stripes on my robe,
Shining from wear,
Were suddenly fair,
Bright with light
Falling from heaven –
Gold, and silver, and bronze
Lights from the windows of heaven.

And the thought
Was this:
That a secret plan
Is hid in my hand;
That my hand is big,
Big,
Because of that plan.

That God,
Who dwells in my hand,
Knows this secret plan
Of the things he will do for the world
Using my hand!"
(pp. 66-67)

When Toyohiko Kagawa was finally released from prison, he directed a number of social service agencies in Japan. His "hand" was used for easing much human suffering in the world, just as he had envisioned! His work on behalf of the poor and the sick was patterned after the words and deeds of Jesus.



Martin Luther King, Jr. visiting St. John's Seminary in Brighton, Massachusetts. (1965)

Martin Luther King, Jr.

Freedom for oppressed people was the cause for which the Reverend Dr. Martin Luther King, Jr. gave his life. As pastor of Dexter Avenue Baptist Church in Montgomery, Alabama, this Negro nonviolent fighter for civil rights led one struggle after another, beginning with the now famous bus boycott of 1956. This boycott was caused by an age-old ruling that "colored persons" had to go to the back of any public bus, even if it meant standing up while there were vacant seats in the front of the bus. After valiant efforts, the cause was won, but not without hardship and terror. And after the victory, there still

remained many other injustices to be overcome. In spite of the fact that he was imprisoned, fined, insulted, wounded, and bombed, Dr. King continued relentlessly to work for the civil rights of his people.

Born in Atlanta, Georgia, in 1929, son and grandson of ministers, Martin Luther King, Jr. advanced so rapidly in school that he was permitted to enter college at the age of fifteen. From college, he entered Crozier Theological Seminary where he was president of the student body and graduated with the highest record in his class. This high academic achievement won him the opportunity to go on to Boston University for his degree of Ph.D. Among the many books which Dr. King studied were the writings of India's great Mahatma Gandhi, leader of the world's first nonviolent revolution. Dr. King later stated that the actions he took in winning civil rights were "grounded in the spirit of Jesus and the techniques of Gandhi."

After the Montgomery episode, there were many more marches, "sit-ins," and other demonstrations which Dr. King led for social justice. The effort was not without a heavy price of suffering. Dr. King and many of his people were reviled and affronted, but their response was "We have come to the point where we are able to say to those who will even use violence to block us, we will match your capacity to inflict suffering with our capacity to endure suffering." (Time-Life, 1968, pg. 18) Men, women, and children lost their lives in the freedom effort, but the work continued, guided by Dr. King's Southern Christian Leadership Conference.

In the spring of 1963, plans got underway for a march on Washington which culminated with 200,000 persons – black and white together – moving in unison from the Washington Monument to the Lincoln Memorial. There, on the front steps, Dr. King gave his famous "I Have a Dream" speech which said, in part:

> "I have a dream that one day this nation will rise up, live out the true meaning of its creed: 'We hold these truths to be self-evident that all men are created equal.'
>
> I have a dream that one day on the red hills of Georgia sons of former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.
>
> I have a dream that my four little children will one day live in a nation where they will not be judged by the

Black madonna

Communion crosses all boundaries to unite Christians.

color of their skin but by the content of their character.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low. The rough places will be made plain, and the crooked places will be made straight. This is the faith that I go back to the south with . . . .

When we allow freedom to ring – when we let it ring from every city and every hamlet, from every state and every city, we will be able to speed up that day when all God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the Negro Spiritual, 'Free at last, Free at last, Great God a-mighty. We are free at last!'"

(Time-Life, 1968, pg. 57)

In 1964, the Civil Rights Act was passed making discrimination in many places illegal. But there was still much work to be done. When Martin Luther King, Jr. was awarded the Nobel Peace Prize, he gave the $54,000.00 award to the civil rights cause. Then he went on with his work, this time centering on the town of Selma, Alabama, where black persons were virtually denied the right to register and vote.

In the course of the Selma struggle, thousands were jailed, including Dr. King, himself, but still they continued to sing "We shall overcome." Two marches to Montgomery, the state capitol, met with impenetrable opposition; but the third, protected by Federal troups, made its way in triumph. After that, there were marches for free ballot boxes and desegregated schools and economic justice. But it was in a 1968 Memphis, Tennessee struggle for economic justice that Dr. King was felled by an assassin's bullet. Like the Lord whom he followed, he gave his life for his people.

Father Damien

Another person caught up in the compassionate spirit of Jesus was Joseph Damien de Veuster, born in Belgium in 1840. After he became a priest in the Congregation of the Sacred Heart of Jesus and Mary, he became known as Father Damien. His first field of service was on the Island of Hawaii. But in 1873, he felt urged to go and serve the colony of lepers on the nearby island of Molokai. At the time that he volunteered, there were 600 persons on that island suffering from leprosy, and until Father Damien went to them they had no one to help them.

For ten years, Father Damien worked untiringly for the residents of the leper colony. He ministered to their physical needs as well as to their spiritual needs. He helped the people build houses, churches, and roads. He organized two orphanages. He administered the sacraments of Baptism for the newborn, marriage for the adults, and extreme unction for the dying. Often, when a funeral occurred, it was Father Damien who not only officiated at the last rites but also dug the grave and interred the body. He counseled the troubled, heard confession from the penitent, celebrated Mass every Sunday and holyday, and even dressed the sores of the afflicted lepers.

Eventually Father Damien himself caught the dreaded disease of leprosy. Yet he wrote that he would not wish to be cured if the price of health meant leaving the work he was doing. Rather than desert the sick to whom he had ministered through the years, he chose to live out his life and die there in the colony he had learned to love and to serve. For the last six years of his life, he continued to serve the leper colony, though now aided by two other priests, two brothers, and several Franciscan sisters.

In all, Father Damien served the sick in the leper colony of Molokai for 16 years. He served those who needed him, the deprived and lowly people in sickness and isolation, following the spirit of the one he called Lord.

Parable of Parables

Who was this person whom Toyohiko Kagawa, Martin Luther King, Jr. and Father Damien followed in the patterning of their lives? What manner of man was he whose compassion has influenced men through 20 centuries and to the remotest parts of the world? The records tell of the way Jesus befriended such scorned and berated persons as Zacchaeus and Mary Magdalene. Records tell us, too, of his radical insistence on reconciliation and forgiveness. In his well-known Sermon on the Mount, Jesus said:

> "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other also; and if anyone would sue you and take your coat, let him have your cloak as well . . . .
>
> You have heard it said, 'You shall love your neighbor

A contemporary Folk Mass. Note the "gifts" before the altar. These will later be distributed to people needing food.

and hate your enemy'. But I say to you, Love your enemies and pray for those who persecute you."
(Matthew 5:38-40; 43-44)

Much that Jesus taught was expressed in the form of parables – stories of everyday life that epitomized larger and deeper meanings. An example of the parables of Jesus is the story of the Good Samaritan (Luke 10: 29-37), who tended to the wounds of a man beaten and lying by the roadside. A priest and a Levite had passed by the man, but the Samaritan, from a race that was frowned upon in Jesus' day, not only bound the man's wounds but also carried him to an inn where he could recover. The parable was Jesus' way of answering the question "Who is my neighbor?"

Eastern church architecture differs from Western forms.

What, though, can men say to the ultimate question of the nature of Jesus. Was he fully human? Was he divine? Theologians in the Christian tradition have answered "yes" to both of the above questions. The mystery of the personhood of Jesus has been summed up in a parable of unknown origin:

"Once upon a time, there was a marvelous inventor. He invented lights that go on and off automatically. He invented a substance out of which many things could be made. But he was lonely. So, in the course of time, he invented a little creature, a manikin, capable of companionship with the inventor. The inventor made other such creatures.

But as long as the inventor controlled the manikins, the little creatures were nothing more than toys or playthings. The inventor realized that he must give his creatures free will, to choose their own course, whether wisely or foolishly. Only in freedom could the creatures become mature enough for real companionship with their inventor. So the inventor set his creatures free.

Tenderly the inventor watched the actions of the creatures. Sometimes he was very pleased with their choices. At other times he was severely grieved by the way they were hurting one another. From time to time the inventor would send spokesmen to live among the others, to proclaim a way of kindness, justice, and mercy. But the other creatures would seldom listen.

Finally, in the fullness of time, the inventor realized

that messages and messengers were not enough. He realized that nothing would suffice except going, himself, to be one of his creatures. And so one day he 'emptied himself, taking the form of a servant, being born in the likeness of men.' (Philippians 2:7) He became one of his own creatures, living among them, to show the way."

The above parable is a way of explaining Christian theology in the simplest of terms. It is a way of explaining the Christian affirmation that Christ, though fully human, was also fully divine, in that the spirit of God dwelt fully in him.

The Trinity

Chapel at American Air Force Academy

Those who are not of the Christian faith are often bewildered by the Christian doctrine of the Trinity. This doctrine states that God is one but that there are three divine Persons in this one Godhead. These are the "Three Persons of the Trinity." Christians speak of God the Father, God the Son, and God the Holy Spirit, yet they mean one God. The three persons of the Trinity, for Christians, provide the way in which God reveals Himself to the world-namely, in His act of creating as Father, in His visit to earth as Jesus called Son, and in His abiding love called the Holy Spirit. The trinitarian view of theology is a way of explaining how God is known in His world; but never, in Christian theology, does this view imply more than one God.

The personal visit of God among men in Jesus is called the "Incarnation." It is affirmed in the name "Emmanuel," meaning "God with us" – a name which is conferred upon Jesus. Often, in Christian theology, there is reference to the "atonement" which is a word for bridging the gap between God and man. Atonement, when divided in syllables, can be read as "at-one-ment," meaning that in Jesus, God and man became one. Thereby all mankind was given the grace, or possibility, of living in harmony with God. The Incarnation, in Christian theology, is the antidote for sin, which has often been defined as man's separation from God. Man, alone, was not able to save himself from that sin, but God in Christ affected that reconciliation for him. As II Corinthians 5: 19 states: "God was in Christ reconciling the world to himself." In the eleventh century after Christ, a theologian by the name of Anselm of Canterbury explained the Incarnation in somewhat this way:

"Only man needed the atonement.

Only God could effect the atonement.
Therefore God became man and thereby brought atonement."

Unity with Variety

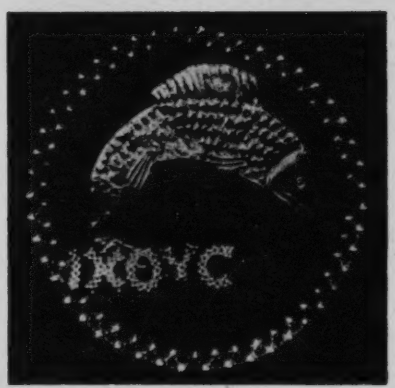
Most Christians would agree with what we have said so far. But there is also a great deal of variety in the way Christianity is practiced, administered, and believed. The three historic traditions of Christendom are Roman Catholic, Eastern Orthodox, and Protestant. In Roman Catholicism, there are seven sacraments: Baptism, Confirmation, Penance, Eucharist, Anointing of the Sick, Holy Orders and Matrimony. These sacraments are administered by ordained priests, whose authority is part of a vested hierarchy of bishops, cardinals, and the Pope. The Pope, the titular head of the Roman Catholic Church, lives in the Vatican in Rome and when he speaks officially (*ex cathedra*) on matters of doctrine or morals his word is considered to be infallible. Eastern Orthodoxy also practices the seven sacraments, called mysteries, but finds its authority in the Bible and the Church Fathers, interpreted by the Church and guided by the Holy Spirit. Protestant Christianity basically practices only the two sacraments of Baptism and Eucharist, called Holy Communion. There are over 200 denominations within Protestant Christianity. Some of these denominations, such as the Methodists and Presbyterians, practice Baptism by the sprinkling of water on an infant's head as a symbol of his becoming a member of the church fellowship which is often called "The Body of Christ." Other denominations, such as Baptists and Disciples, practice Baptism by total immersion, and only for those old enough to understand the meaning of the event.

For all Christians, the Bible is the sacred literature, and it consists of both the Hebrew Bible (which Christians call the Old Testament) and 27 other books called the New Testament. These New Testament books consist of four Gospels or accounts of the life of Jesus, a history of the Early Church called "The Acts of the Apostles," a number of letters or epistles written mostly by St. Paul of Tarsus, and the Book of Revelation which is an apocalyptic interpretation of the ultimate reign of God.

The differences among the various traditions of Christianity have caused serious rifts, and even tragic wars at certain times and places. But the bright spot on the horizon is the new trend toward ecumenism – a mutual respect and recognition

A Roman Catholic priest offers wine prior to the consecration at Mass.

that is emerging today among the various churches throughout the world. Both the World Council of Churches and the Vatican Council Decree on Ecumenism have spoken decisively in the mid-twentieth century on behalf of inter-church dialogue. Many local churches and church organizations are now working together on projects that build healthy community relations. Among Protestant Christians there have been a number of denominational mergers, and many more are being explored. But perhaps more important than the ecumenical ventures of church organizations are the grass roots movements which are evidencing cooperation throughout the world. One writer said that the real beginning of the ecumenical movement was made when a Jewish rabbi, a Catholic priest, and a Protestant minister marched side by side on the road to Selma, Alabama in a concerted effort to win civil rights for the people of that area.



The fish is an ancient Christian symbol. The Greek letters IXTHUS stand for the first letters in the words: Jesus Christ, Son of God and Savior.

Holy days

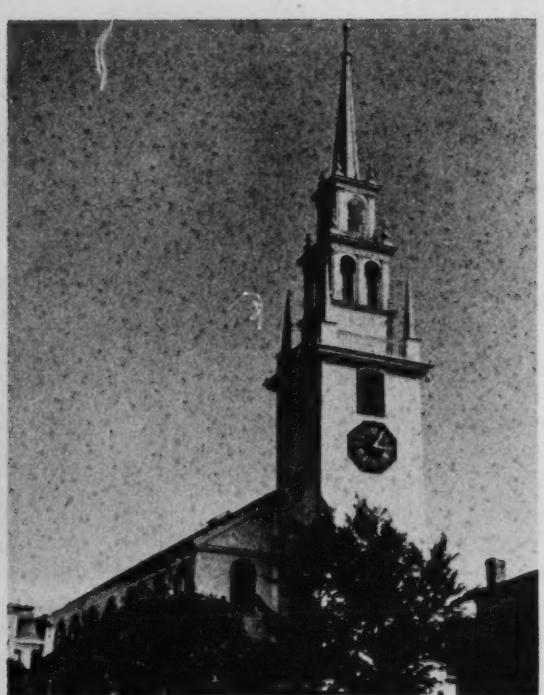
The Sabbath for most Christians is on Sunday, the first day of the week. The change from the Jewish Sabbath on the seventh day of the week to the Christian Sabbath on the first day began with the event of the Resurrection, which was recorded as being on Sunday. The Resurrection is a Christian belief that Jesus could not be contained in the tomb, but arose to inspire and empower all his followers to newness of life. Therefore, in churches throughout the world, services of worship are held each Sunday. The worship procedure in each church ranges from the formal celebration of the Mass in Roman Catholic parishes to the more informal prayer, hymn-singing, and sermons of many Protestant churches. In some churches of more emotional expressiveness, there is spontaneous congregational participation along with much singing and rejoicing.

The Resurrection of Jesus is celebrated today also in an annual event called Easter, which for most churches is the first Sunday after the first full moon after the spring equinox. Often on Easter there are sunrise services in which the Resurrection is celebrated with singing, a message of hope, and decorations of spring flowers, especially lilies. In Roman Catholicism Easter is the culmination of the liturgical year and services at Eastertime sum up all of Christian theology. Children celebrate Easter with egg hunts in which they gather brightly colored eggs that have been hidden. The association of the egg and Easter stems from the coincidence of the Resurrection with ancient spring

festivals. Yet the egg as a symbol for new life is not inappropriate for Easter.

Other events in the Church year include Pentecost, seven weeks after Easter, often considered the "birthday of the church." In the Book of Acts in the New Testament, the scene of the first Pentecost after the first Easter describes the followers of Jesus suddenly dramatically aware of the spirit of the risen Christ with them, and determined to go forth and spread the good news of all that had happened.

Christmas, the day on which the birthday of Jesus is celebrated, is also an annual event in Christendom. Christmas is the formal celebration of Jesus' Incarnation. Although the preoccupation with gifts and department store decorations often obscures the underlying meaning of this season, there is quietly underneath the exterior celebration an inner joy over the deep abiding love that came into the world on that first Christmas. Children who learn to re-enact the story of the birth of Jesus, in a humble stable with straw and animals, catch the feeling of warmth and wonder that is uniquely Christmas.



New England Protestant church

Learning Activities

1. Re-enacting stories from the life of Jesus

Introduce your pupils to stories from the life of Jesus by letting them re-enact these narratives. Begin with the stories showing Jesus befriending lowly persons. Simple scripts for these dramatizations are in the resource pages , but your students could compose their own scripts from scriptural accounts. Here are locations of stories appropriate for acting:

The call of the first disciples: Mark 1:16-20
The call of Levi: Matthew 9:9-15; Mark 2:13-17; Luke 5:27-32
The healing of the paralytic: Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26
Two blind men healed: Matthew 9:27-31
Healing of the man with the withered hand: Matthew 12:9-13; Mark 3:1-5; Luke 6:6-10
The feeding of the four thousand: Matthew 15:32-39; Mark 8:1-10
The blindman of Bethesda: Mark 8:22-26
An epileptic boy healed: Matthew 17:14-21; Mark 9:14-29; Luke 9:37-48
The sending out of the Seventy: Matthew 9:37-38; 10:7-16; Luke 10:1-16
The healing of the man with dropsy: Luke 14:1-6
Jesus and the children: Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17
The healing of Bartimaeus: Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43
Jesus and Zacchaeus: Luke 19:1-10

Some groups of students can read the scriptural accounts, discuss the essence of the story, and "role play" the parts spontaneously without script. The value of this approach is that the students get inside the feeling of the heart of the story. At the end of the "role-play" situation, it is important for you, as teacher, to "de-role" the players. That is, you recognize that the "role play" has ended and the students are no longer the characters whose roles they were playing. Then as Jack or Jean or whoever they are in real life, the students will benefit from discussing how it felt to be in the role of someone such as

Cross of Jerusalem

Greek cross

Zacchaeus for a brief span of time. They need to elaborate on their feelings, to catch the real meaning of the story.

In the case of the healing stories, it needs to be stressed that no one really knows how Jesus healed. We need to avoid a magical interpretation–as if he could just say "abra cadabra" and the healing would occur. Remember that these gospel accounts were written down years after the events occurred. Many of the details are missing; the mystery remains. But the impact is unmistakable: Jesus *cared* about persons; and in caring, somehow, he made them whole again. It is the caring, not the method, in the healing that is important in the re-enactment of the stories.

Healing stories may be best reserved for pupils of junior high or senior high age, so that the mystery and the caring can be stressed and the magic avoided. Younger children could act out stories such as Jesus and the Children and Jesus and Zacchaeus.

Another way to enact these stories is to use a brief script which you or the students write. Preferably, the pupils should write the script. Then have each pupil take a part in the drama and read and walk through the part. Puppets make excellent media for the enactment of these stories. Simple stick puppets can be made by drawing a figure on cardboard and stapling it to a stick such as a tongue depressor. The stick can be held below the level of the table as the puppeteer moves the figure in view of the audience. Perhaps a simple stage could be made from a box, so that the puppeteer can manipulate the puppet through a slot in the bottom of the box while reading from a script pinned to the back of the box. The audience can then view the puppets through the "stage" opening in the front of the box. A diagram for making these puppets and their stage is in the resource pages.

More elaborate puppets can be made from papier-mache. Something like a light bulb or balloon can be used for the shape of the head as the papier-mache is molded over it. Features are added with wads of papier-mache reinforced by thin strips of paper and glue. When the papier-mache dries, (and balloon or light bulb are "popped" and removed) the head can be painted and hair or a headdress can be affixed with glue. A costume of cloth can be fashioned to go over the head and arm. Instructions for this type of puppet making are also in the resource section.

2. Re-enacting stories from Church history

In the same manner as described above, stories from Church history can be dramatized in a classroom. Stories of St. Martin of Tours and others are in script form in the

resource pages . Why not also arrange dramatizations of episodes from the life of Toyohiko Kagawa, Martin Luther King, Jr., and Father Damien as described in this chapter?

3. Studying the Parables

Some of the parables that Jesus told can be acted out in puppet show form, in "role play," or in pantomime. The parable of the Good Samaritan, for instance, can be pantomimed effectively. Let one person read the scripture while others walk through the parts of the man by the roadside, the Priest, the Levite, the Good Samaritan, and the Inn Keeper.

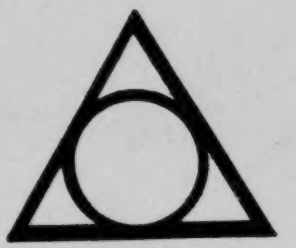
Other parables could merely be read and discussed. One classroom of sixth graders studied a number of parables just by discussing them. Then the students made a "Parable Tree" by hanging the names of parables on branches of a small tree that had been brought into the classroom. They grouped them by types on branches so that the parables about the Kingdom of God were listed on papers attached to one branch, while parables emphasizing humility or love were grouped on another branch. Parables can be grouped a number of ways, but the loose grouping as on branches of a tree is more appropriate than trying to list them in outline form – because many parables fit several categories, and others no category. Another sixth grade class had students drawing pictures of parables and letting other students guess which parables their pictures depicted. Some parables of Jesus that are appropriate for these kinds of study are located as follows:

The Sower: Matthew 13:1-9
The Wheat and the Weeds: Matthew 13:24-30
The Mustard Seed: Matthew 13:31-32; Mark 4:30-32; Luke 13:18
The Leaven: Matthew 13:33
The Hidden Treasure and the Pearl of Great Price: Matthew 13:44-46
The Net: Matthew 13:47-50
The Householder: Matthew 13:51-52
The Laborers in the Vineyard: Matthew 20:1-16
The Two Sons: Matthew 21:28-32

The Good Samaritan: Luke 10:29-37
The Rich Fool: Luke 12:13-21
The Great Supper: Luke 4: 15-24
The Lost Sheep and the Lost Coin: Luke 14:15-24

Latin cross

The Prodigal Son: Luke 15:11-32
The Unjust Steward: Luke 16:1-3
The Rich Man and Lazarus: Luke 16:19-31
The Unjust Judge: Luke 18:1-8
The Pharisee and the Publican: Luke 18:9-14



Symbol for the Trinity

4. Dramatizing "The Other Wise Man"

A simplified script based on the story by Henry Van Dyke is included in the resource pages. It is written for a puppet drama, but could also be acted with children in costume. Or it could be "read through" by letting the pupils assume parts and read their words as they walk through the story without costumes. The value of dramatization is the getting inside the feeling of a story. Polished performance should not be the goal. However, if your class wishes to share with parents something of what they have been learning, let them make puppets and act out "The Other Wise Man" as an experience that can be shared. When it is used as a puppet drama, parts can be read by the puppeteers, yet the scripts are not obvious to the audience. It is best to avoid memorizing long passages, since the goal is to experience the narratives. Drama is a medium of learning, not an end in itself, when used in a classroom.

5. Filling out programmed material

In the resource pages there is a programmed learning sequence called "The Disciples Meet Jesus." You can make copies of this sequence and give one copy of it to each pupil. The pupil is to read each paragraph, and then fill in the blank or blanks. Correct answers, in the margin, should be kept covered, but each time the pupil fills in his own answer he should then uncover the correct answer. If he was not correct, he will need to re-read that paragraph before going on. If it is too tempting to read the answers before writing them, the margin could be folded back and uncovered at the end of each page to check answers before going on.

6. Making Christian symbols

There are many interesting and artistic symbols for the Christian religion. A book by Fredrick Rest called *Our Christian Symbols* shows many of these. But there are many other

sources for symbols. The activity pages have many Christian symbols depicted. Let students draw symbols with felt markers or crayons on large paper so that these can be displayed around the room. At a time when your class is all together, let the symbol makers explain the meanings behind their symbols. Three-dimensional symbols can be cut from styrofoam and hung like mobiles from strings around the room. Some classes hang styrofoam symbols, called Chrismons, on Christmas trees for decorations. In a public school, the study of symbols needs to be kept academic, not doctrinaire. If there are non-Christian children in the classroom, be careful that they not be made to feel uncomfortable when a culture, not their own, is discussed. A Jewish girl once told this writer that her classroom was over half Jewish, yet at the Christmas season the pupils were forced to decorate the room in red and green, to decorate the Christmas tree, and to sing Christmas carols. "At home, we were celebrating Hanukkah," she lamented, "and our colors were white and blue. I felt overwhelmed by red and green as if they were forced upon me when that was not my mood at that time of year."

Symbol for the Trinity

The study of Christian symbols in a public school would be better planned not to coincide with the Christmas or Easter seasons. Then the study is academic, and the temptation to lift it to a worship or celebration experience is avoided.

7. Singing songs or hymns

In a public school, music can be taught for its intrinsic value. The teaching about a culture inevitably involves acquaintance with its art forms. Learning a song or a hymn is an acceptable activity in public schools as long as the song or hymn is not then used in a service of worship. Negro Spirituals reflect the Christian message in a unique way. They express in the moving art form of song the meaning of Christianity to an oppressed people. For instance "Deep River" expresses the longing of a people to "pass over" into the "Promised Land." It refers biblically to the crossing of the River Jordan with Joshua after the Exodus from Egypt, but also to the universal longing of a people to be free. Other spirituals that are a part of our heritage from black culture are: "Mary had a Baby, Yes Lord," "Get on Board, Little Children," "Every Time I feel the Spirit," "Nobody Knows the Trouble I See," "My Lord, What a Morning'," "Walk Together, Children," "Ezekiel Saw the Wheel," "L'il David, Play on Your Harp," and "Go Down, Moses." Actually, the list of appropriate spirituals is extensive,

Symbol for the Trinity

and you might search your music library for the ones that you think would mean most to your students. The students could then listen to these songs on records, or they could learn to sing them themselves. The bibliography at the end of this chapter will refer you to some resources for this project.

An album called "Songs of Salvation" by Sister Germaine has lilting tunes and words. Music by Ray Repp, mostly Psalms put to music, is excellent for all church school situations, and might be played in a public school for its instructional value in acquainting pupils with themes from the Psalms. One of his albums is called "Mass for Young Americans." See the bibliography at the end of this chapter.

8. Choral readings

Many biblical passages lend themselves well to choral reading. We refer especially to Psalms in the Old Testament, or the Beatitudes found in Matthew 5:1-11. Choral reading is a way for a group to read a passage to emphasize its literary quality. In choral reading, some lines are read by all in the group, some lines are read by solo voices, and some lines by just the deeper voices or the lighter voices. You can arrange your own choral readings or have your students make the arrangements. Try tape recording the finished product, and then playing it back to the class to see how their voices sound and to catch the cadence of the words.

9. Field trips

There are undoubtedly some places of worship in your neighborhood, to which you could take the class on a visit. Or you could hire the school bus to take the children on a field trip that would include a Catholic cathedral or church, one or two Protestant churches of different designs, and a Jewish synagogue or temple. Have the pupils take notes on such items of interest as stained glass windows, the arrangement of the sanctuary, or mosaics. Perhaps a person acquainted with each building could point out highlights.

Christological symbol

10. Individual reports or group reports

Let the pupils do some research outside the classroom and report it to the class. Let them interview clergymen to find out how that church or synagogue serves the community, and what services of worship are held there. Also let children report on their own experiences with religion, such as how they celebrated Christmas or Easter that year. They could report on their

experience with Confirmation or First Communion. It is proper, even in a public school, for a person to report factually on an experience. You as a teacher need not hide your religious affiliation. But you must not expect others to copy you, and you must let them share their experiences with one another in an atmosphere of open-ness and mutual recognition.

Sign of the ecumenical movement

11. Making audio-visual programs

Students, especially in junior high or high school, enjoy making audio-visual presentations. These can best be achieved with the use of a 2" X 2" slide projector. Slides can be made in several ways, and the students can make a tape recording or just a voice narration to accompany the slides. The presentation can be on a phase of Christianity, a story from the Bible or Church history, or a theme such as "joy." Or the pictures can be made to accompany the playing of a record of music that is appropriate.

The simplest way to make the slides is to draw with fine-line felt markers on ektagraphic slide forms that can be purchased at photo stores. Another way to make slides is to take pictures with a camera using ektachrome or kodachrome film. Once a group of fifth and sixth graders at Pilgrim Congregational Church in St. Louis, Missouri, made a slide presentation of the story of the church through 2,000 years of history. They made the presentation by posing scenes, in costume, from the first Pentecost, down through modern times. The set of pictures was then put to narration.

"Color lift" is another process that results in interesting slides for projection. In this process, pictures from magazines are selected and arranged in a sequence to tell a story or develop a theme. These pictures can be no larger than 2" X 2". The limitation on size causes interesting selections, for often only a part of a picture such as an eye or an ear can be used. This picture of slide size is then soaked and rubbed in warm soapy water for a few minutes. When the picture is removed and dried, the opaque pigment is gone, leaving a transparent picture. The picture is then attached to clear contact paper, as the student rubs with a spoon or other metal object to tightly affix the picture to the clear contact. The picture side goes against the sticky side of the contact. Then the whole slide is put into a cardboard frame, which, too, can be purchased at photo stores.

Some students use a combination of ektagraphic slides, photographic slides, and "color lift" slides to make a single presentation. Slides can be conveniently lined up on carousel

projectors. The medium has no end of possibilities for meaningful expression of themes.

12. Using the imagination

It helps for students to place themselves in the perspective of others for a few moments. Why not have them assume the roles of persons who knew the historic Jesus? They can "research" their roles in small groups as follows:

Disciples: Mark 1:16-20, Luke 5:27-32
The sick: Mark 1:40-45
Hated persons: Luke 19:1-10
Children: Mark 10:13-16
Crowds: Matthew 5:7-9
Pharisees and Herodians: Mark 12:13-17

Then let a spokesman from each group assume the role of the type of person he studied and tell how he felt about Jesus. Perhaps the students could go on to express their feelings in paint or clay.

Next, let their imaginations wander on to discuss the topic: "If Jesus were here in flesh today, where do you think you would see him and what would he be doing?" Perhaps some students could make up newspaper articles describing biblical events.

13. Map work

Choose a color to represent Christianity and have students color the areas of North and South America, Europe, and South Africa that color. Sprinklings of that color should also be placed in areas such as Australia, New Zealand, the Philippine Islands, and Hawaii. There are Christians in most Asian countries, but the percentage is too small to indicate it on a map.

14. Adding to notebooks

If your students have been making folders or notebooks, they will want to add the duplicated sheets on Christianity from the resource pages , and perhaps the programmed learning. They could add any other reports or art work that will fit.

Discussion Questions on Christianity

1. In what way can Christianity be considered a revolutionary religion?
2. Imagine that you lived in the first century A.D. How would you describe the man Jesus?
3. If Jesus were alive in human form today, where do you think you would find him, and what do you think he would be doing?
4. Describe a modern Christian about whom you have read, or whom you know.
5. Describe the Christian belief in the Trinity.
6. What are the three main divisions within Christendom, and in what ways do they differ from one another?
7. What is the ecumenical movement? Do you know of any evidence of it in your neighborhood? Describe.
8. What are the main holy days in the Christian calendar, and how and why are they celebrated?
9. Does Christianity need more days of celebration? If you were to plan a new celebration, what would you plan? What kind of celebration? What mood and meaning would it express?
10. Pick one parable that Jesus told and re-tell it in your own words or re-tell it with a modern setting and a modern application of its meaning.

Contents of Resource Pages on Christianity

Christianity for notebooks

Programmed Learning on Christianity

Diagram of Christian symbols

Diagram of how to make puppets and a stage

Script of drama of St. Martin of Tours

Script of drama of The Other Wise Man

Scripts of dramas from the Life of Jesus

Sheet music of hymns and songs

A choral reading

Additional student involvement activities

Bibliography on Christianity

A. **Books:**

Primary Source: *The Holy Bible*

Secondary Sources:

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B. **Audio-visuals:**

Records:

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"Hymns for Now" Concordia Publishing House, 875 N. Dearborn St., Chicago, Ill. 60610

"Mahalia Jackson Sings the Best-Loved Hymns of Martin Luther King, Jr." Columbia Records

"Music for the Worship of God in the Twentieth Century." Scepter Records, 254 W. 54th St., N.Y., N.Y.

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Salli Terri and the Roger Wagner Chorale. "The Negro Spiritual." Promenade Series. Capitol Records, 1290 Avenue of the Americas, N.Y., N.Y. 10013

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Teaching About Islam

Teaching About Islam

The youngest of the major living world religions is Islam. This religion is sometimes called "Mohammedanism" because its prophet and founder was named Mohammed (more accurately spelled Muhammad). But the prophet of the faith has made no claims to divinity, and the focus therefore in this religion is more accurately placed on The God, and man's surrender to him. The word "Islam" means "surrender," and followers of this faith are called "Muslims" because the word "Muslim" means "One who surrenders."

There is a sense in which Islam is not only the youngest but also the oldest of the world religions. It is youngest if you date it from its prophet's birth, or from the Hijrah, his migration from Mecca to Medina. But it is the oldest in the sense that the Muslims consider it to be of eternal origin. Also, the Arab people, among whom Muhammad was born, attribute their ancestry to the Patriarch Abraham, the same bold wanderer who is also considered the founding father of Judaism and Christianity. But Islam traces its ancestry in Abraham not through Isaac, as do Jews and Christians, but through Ishmael, who with his mother Hagar was sent away from Canaan after Isaac was born. The Book of Genesis, chapters 16 and 21 tells this story, and how Hagar found water for Ishmael even in the desert.

The Story of Muhammad

It was about 25 centuries after Ishmael, in the year 570 A.D., that the prophet Muhammad was born. The place of his birth was Mecca, in Arabia. Gambling, drinking, and a lucrative idol worship were the order of the day in Mecca at that time – to say nothing of a stratified economic society and a sort of "might makes right" law. Circumstances were crying for new leadership though the power structure was hardly ready to yield to a new voice. Yet the new voice came with the birth of Muhammad.

The Prophet Muhammad seemed destined to learn early of life's problems. His father died before he was born, and his mother died when the boy was only six years old. A grandfather cared for young Muhammad for two years but then also passed away. It remained for an uncle, Abu Talib, to take the boy into

Opposite page: A muslim kneels, bowing in the direction of Mecca as he prays the "asr" or mid-afternoon prayer.

The green dome and minaret of the holy mosque in Medina.

his care and to give him a place tending sheep. Thus from an early environment of personal loss and deprivation, this prophet-to-be developed a sensitivity to life and a searching quest for meaning out of seeming perplexity. His reputation as an honest man earned him the nick-name "Al Amin" which means "The Honest One."

Upon entering manhood, Muhammad went to work as a caravan leader. So able was he at his work that his reputation spread, and the owner of the caravans asked to meet him. The owner was the wealthy Khadijah, a woman 15 years older than Muhammad, but quite beautiful. The story goes that she fell in love with him, and sent notes suggesting that he marry her. Khadijah and Muhammad were married, and it turned out to be a lasting and happy match. Four daughters and three sons were born to them.

Whenever he had leisure time, Muhammad liked to wander in the cool caves of Mt. Hira and to meditate. One evening, during the month of Ramadan, while he was meditating in the cave, Muhammad felt a presence and believed that the Angel Gabriel was relating a message to him from the one God, whom he called "Allah," meaning "The God." Muhammad went back to his wife to relate the awe-inspiring event. Khadijah became convinced that indeed he had been chosen to relay a message to the people from the one God.

Muhammad continued to receive messages which he later dictated to his secretary, Zeid. These messages, written on stones, bones, leaves, or whatever material was handy, were later collected and arranged in the sacred literature of Islam called the Qur'an. That first message to Muhammad, now listed as Surah 96 of the Qur'an begins:

In the name of Allah, the Beneficent, the Merciful.
1. Read: In the name of thy Lord who createth,
2. Createth man from a clot.
3. Read: and thy Lord is the Most Bounteous,
4. Who teacheth by the pen,
5. Teacheth man that which he knew not.
6. Nay, but verily Man is rebellious
7. That he thinketh himself independent!
8. Lo! unto thy Lord is the return.

(Pickethall, 1953, pg. 445)

Meanwhile, in Mecca, Muhammad met with much opposition to his messages. In the first place, his message of uncompromising monotheism was a threat to those who made

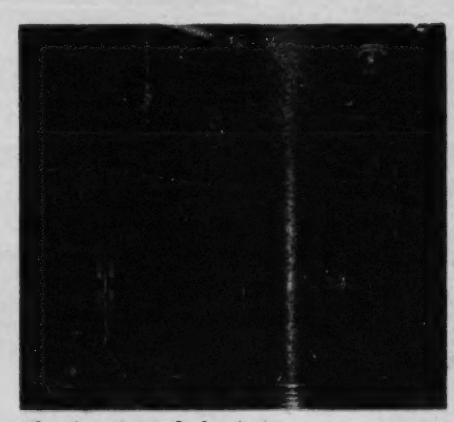
their living by managing some of the 360 shrines to polytheistic deities; in the second place, his moral regulations threatened the licentiousness of the day; and in the third place, the equality of all men which he proclaimed went against the grain of a rigid social and economic order. Thus Muhammad was not able at first to find many followers in Mecca.

But in the city of Yathrib (later called "al Medina," "the city"), some 200 miles away, there was a growing number of persons interested in Muhammad's message. Conflicting interests in that city seemed to call for a voice that could unify the people, and Muhammad was chosen as that voice. Actually, Muhammad's life was now in danger in Mecca, and utmost precaution had to be taken in order for the prophet to slip out of town and travel to al Medina. The flight to Medina, called the "Hijrah" or "Hegira," in the year 622, is considered the turning point in Muslim history, and it has become the year from which Muslims date their calendar.

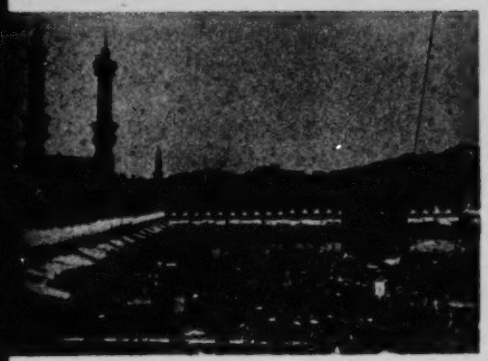
At Medina, Muhammad became not only the spiritual but also the political leader of the people. His administration is noteworthy for its sense of justice. Even in his statesman's position Muhammad kept his humble touch. Tradition tells us that he continued to milk his own goat and to mend his own cloak! But there was a real financial problem now among Muhammad's forces. Some of the caravans of traders from Medina to Mecca had been plundered. It seemed only right to give equal treatment and therefore, Muhammad told some of his men the routes of caravans from Mecca, so that they, too, could be plundered and a balance achieved.

Soon the forces of Mecca recognized Muhammad as a threat and sent an army to attack Medina. In the first battle, the battle of Badr, Muhammad's forces won and the prophet proclaimed "Allah is with us." But in the second battle, the battle of Uhud, Muhammad's forces were conquered and the prophet was wounded. Now the followers asked him "Where is Allah now?"; Muhammad replied "Allah is testing us to see if we are as loyal in adversity as in victory." In the third battle a large ditch was formed and the forces of Medina won as the Meccans were bogged down. Over a period of several years, Muhammad gradually won over the city of Mecca. He returned for a pilgrimage and to set up a monotheistic worship, destroying the pagan shrines.

When Muhammad died in 632 A.D., at first the people refused to believe the news. But a staunch friend, Abu Bakr, stood up to say, "If you worship Muhammad, your god is dead. But if you worship Allah, whom Muhammad proclaimed, your God lives forever."



The interior of the holy mosque in Medina.



The sacred ka'aba in the holy mosque in Mecca.

The Spread of Islam

From Mecca, Islam spread over Arabia and subsequently has spread so far and wide that today it commands 528,879,500 followers and is the second largest of the world religions. After Muhammad's death, the leaders of the religion were called Caliphs. Islam is gaining converts rapidly in many African countries today.

How does this religion, born of the desert caves and proclaimed by a prophet who could neither read nor write, affect the lives of so many millions? Undoubtedly its demand for an ordered prayer life, its proclamation of rewards and punishments in a life to come, and its sense of moral order is compelling to many persons.

The religious duties of a Muslim are summed up in the "Five Pillars" of Islam. These Pillars are:

1. **Recitation of the "Word of Witness"** "There is no god but Allah, and Muhammad is the messenger of Allah." This is the KALIMAH, the creed, and it must be pronounced *aloud*, it must be perfectly *understood*, believed in the *heart*, professed until *death*, recited *correctly*, and professed and declared *without hesitation.*

2. **Prayer five times a day.** Ritual prayer, called SALAT, is to take place at dawn, at midday, at mid-afternoon, at sundown, and at night. A specified order of position is called the *Rakah*, for which seven stages are ordered. The Friday noon *Salat* is the time for congregational worship at the mosque, and all able-bodied Muslim men are required to attend. In addition, there are free prayers called Du'a which Muslims utter as they feel the need. Leaders of prayer services are called Imams.

3. **Fasting from sun-up to sundown in the month of Ramadan.** During the daytime in this month, true Muslims neither eat, drink, nor engage in sexual intercourse. At the end of the month of Ramadan, there is a feast called the Id'l fitr at which presents are exchanged.

4. **The giving of alms.** In some Muslim countries there is a Zakat, or alms tax which is approximately 1/40th of a person's income. The money is used for many worthy causes including the alleviation of poverty. *Sadakat* is free giving of money to a charitable cause, often felt to bring merit to the giver in this life or the next.

5. **Pilgrimage to Mecca.** Once in a lifetime this is required of all who are physically and financially able. (Women can go but only if accompanied by a male relative.) The pilgrimage is to be made in the Hajj month, and consists of circumnambulation of the Kaaba (which houses the sacred stone) seven times,

running between two hills to commemorate Hagar's search for water for Ishmael, and the hike to Mount Arafat, twelve miles east of Mecca. On the return from the trip, pilgrims feast, and cast seven stones at each of three places to symbolize the stoning and rejection of Satan. Then they return to Mecca and make one final trip around the Kaaba. Some go on to Medina to visit Muhammad's tomb. A million pilgrims make this Hajj each year.

In addition to the Five Pillars of Islam, there are many commandments, including the "Ten Commandments" of the Hebrew Bible. There are also dietary commandments including the prohibition of alcohol, intoxicating drugs, and pork. Holy War in Islam is called *Jihad* and the theory behind it is that it is to be proclaimed only when the faith is attacked.

A good Muslim subscribes to five major theological tenets:

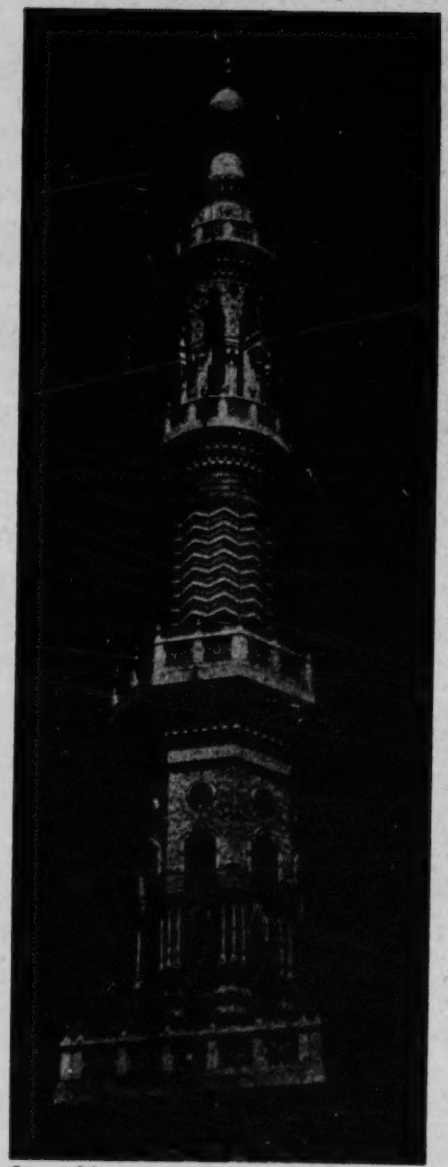
1. **Monotheism.** Muslims proclaim that there is only one God: Allah. Invisible, all-knowing, all-wise, all-powerful, beneficent, merciful – "Behold, Allah knoweth all and forgiveth whom he will!" According to an old legend, there are 99 names or attributes of God, and the hundredth only the camel knows! The story goes that Muhammad whispered the hundredth name to his camel, and to this day a camel holds his head high because of his secret information!

2. **Angels.** Muslims believe that unseen beings, of both good and bad influence, called angels and *jinn*, are assistants or hindrances to the will of Allah. Iblis (Satan), the fallen angel who refused to prostrate himself before Adam, is considered the cause of men's misdeeds. Every Muslim is thought to have two angels, one on the left and one on the right to record his bad and good deeds respectively. These recording angels will then present each man's record on the Day of Judgment.

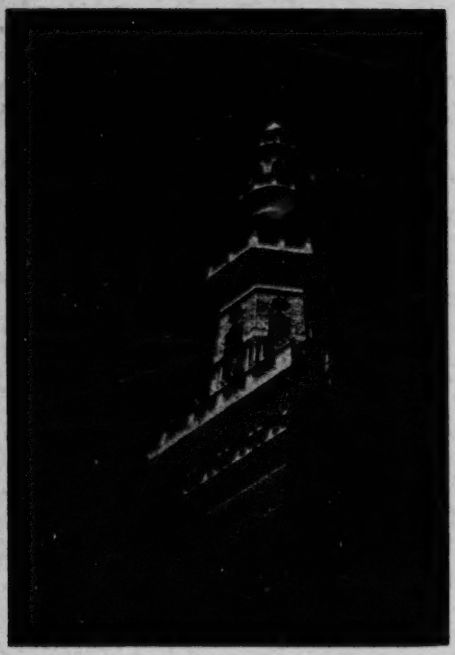
3. **Prophets.** Muslims recognize many prophets, but believe that Muhammad is the "Seal" or last and final one who corrects the others and presents the message in its true form. Adam, Moses, Isaiah, Jesus . . . Muhammad are among the prophets who bring God's message, according to Muslim theology.

4. **Scriptures.** Muslims say *Qur'an* is the divinely inspired, divinely dictated word which corrects and supersedes all other scripture such as the Torah and the Gospel.

5. **Day of Judgment.** The Qur'an is very graphic in its description of the rewards and punishments meted out on the Day of Judgment. For the faithful, the Qur'an tells of paradise with underground streams of water and endless pleasures. But for the unfaithful it describes seven gates to hell where vast heat and a bottomless pit are among the tortures.



One ofthe minarets from which the call to prayer is given at the holy mosque in Mecca.



The delicacy of Muslim architecture is evident in the design of this minaret of the holy mosque in Mecca.

There is also a sixth tenet which pertains to predestination. According to Muslim theology, there is a tablet in heaven on which is written everything that is to come to pass, on the theory that God sees the future as well as the present. A number of passages in the Qur'an give the impression of a rigid predestination for man; yet other passages imply that God wills, but man is responsible if he departs from God's will. Theologians answer this seeming discrepancy by saying that Muhammad was a prophet, not a systematic theologian. Varying schools of thought have emerged, so that Jabrians hold to the absolute sovereignty of Allah while Quadrians say that it is wrong to attribute evil to Allah. To a Quadrian, God wills what is good, but man is free to follow or to reject God's will.

Sects in Islam

Islam is divided among a number of sects, though there is a concensus of agreement among orthodox muslims throughout Islam. The main sect of Islam is Sunni, encompassing 90 percent of the Muslims and proclaiming that Caliphs following Muhammad were chosen, not descended. Most other Muslims are of the Shi'a sect which maintains that the Caliph should be hereditarily descended from Muhammad and that leaders called "Imams" have special powers. Islam encompasses the whole of life, and does not generally promote asceticism. In fact a good Muslim can have four wives at the same time *if* he can maintain them and treat them equally. (Muhammad had ten wives at one time after Khadijah's death, but before the limitation of four wives.)

However, there grew up among the people of Islam a movement that is of a monastic type, with a mysticism that is not usual in the orthodox circles. Because these seekers usually wore white wool garments, they came to be known as Sufis (meaning white wool) and Sufism is the mystic movement in Islam. Literature of the Sufis is tender – it combines the strong relationship of man to one God that typifies all of Islam, with the deep feeling tone of one who merges his soul with the soul of the Infinite.

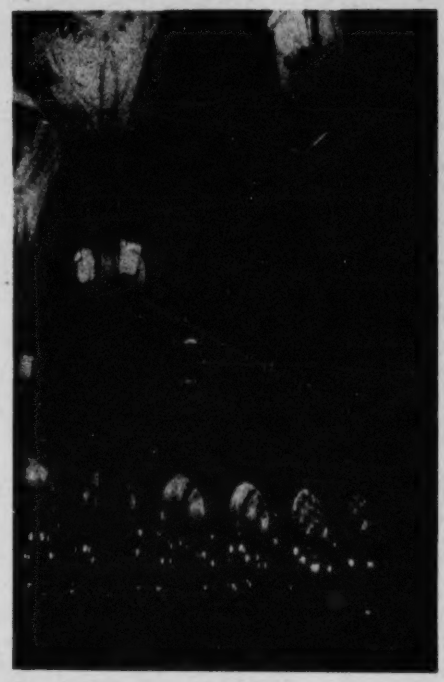
A mystic poem by Jalal al-Din Rumi of the thirteenth century gives us the flavor of mystic Islam with its burning passion of man for God:

The Shepherd's Prayer

> Moses saw a shepherd on the way, crying, "O Lord Who choosest as Thou wilt,

Where art Thou, that I may serve Thee and sew Thy shoon and comb thy hair?
That I may wash Thy clothes and kill Thy lice and bring milk to Thee,
O worshipful One;
That I may kiss Thy little hand and rub Thy little feet and sweep Thy little room at bed-time."
On hearing these foolish words, Moses said, "Man, to whom are you speaking?
What babble! What blasphemy and raving! Stuff some cotton into your mouth!
Truly the friendship of a fool is enmity: the High God is not in want of suchlike service."
The shepherd rent his garment, heaved a sigh, and took his way to the wilderness.
Then came to Moses a Revelation: "Thou hast parted my servant from Me.
Wert thou sent as a prophet to unite or wert thou sent to sever?
I have bestowed on everyone a particular mode of worship,
I have given everyone a particular form of expression.
The idiom of Hindustan is excellent for Hindus; the idiom of Sind is excellent for the people of Sind;
I look not at tongue and speech, I look at the spirit and the inward feeling.
I look into the heart to see whether it be lowly, though the words uttered be not lowly.
Enough of phrases, conceits, and metaphors! I want burning, burning, burning; become familiar with that burning!
Light up a fire of love in thy soul, burn all thought and expression away!
O Moses, they that know the conventions are of one sort, they whose souls burn are another."
The religion of love is apart from all religions. The lovers of God have no religion but God alone.

(Stace, 1960, pg. 214-15)



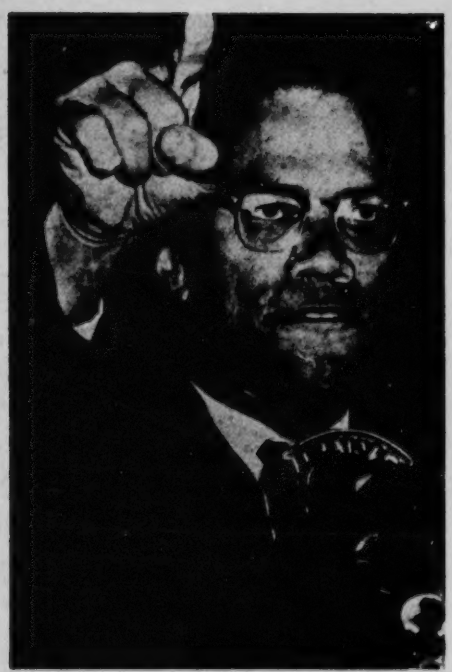
The holy mosque in Medina at the time of evening prayer or "isha."

Malcolm X

In recent years in the United States, a group of Muslims led by Elijah Muhammad developed a black separatist movement. Members, called "Black Muslims," have kept the rituals of orthodox Islam but have added their own emphasis of liberation for black people. To many oppressed persons, this new form of religion has come to be highly meaningful. One of

its finest proponents was Malcolm Little, later known as Malcolm X because blacks in America cannot know their true ancestral names which were lost when slaves were brought to these shores from Africa.

In *The Autobiography of Malcolm X*, we read of the outrages this person suffered as a child and as a young man. Shortly before he was born his home was surrounded by the Ku Klux Klan. When he was only six, his father died a mysterious death that appeared to be murder but was attributed to suicide so that no insurance money could be collected. There followed poverty, the mental illness of Malcolm's mother, and the placing of the children in foster homes, so that family members were separated. In later years, in a desperate effort to make enough money for his family, Malcolm X became a "procurer," and when caught was imprisoned.



Malcolm X, famous American Muslim leader, during an address.

It was during his prison years that Malcolm X first became interested in the Black Muslim movement. His brothers and sisters in Detroit wrote him letters frequently, telling of their new interest in the movement led by "The Honorable Elijah Muhammad." The new religion had strong appeal because of the high standards of morality it commanded, including the abstinence from tobacco, alcohol, and drugs. Malcolm X wrote to Elijah Muhammad from prison, and received an answer from him, accompanied by a five-dollar bill. From then on, Malcolm X could not hear or read enough about the new religion which he now embraced wholeheartedly.

When finally out of prison, Malcolm X devoted his days to the spread of the Black Muslim religion. He visited his brother's home and was delighted by the orderliness of the ritual observances. He describes this Muslim home in this manner:

> "There was none of the morning confusion that exists in most homes. Wilfred, the father, the family protector and provider, was the first to rise. 'The father prepares the way for his family,' he said. He, then I, performed the morning ablutions. Next came Wilfred's wife, Ruth, and then their children, so that orderliness prevailed in the use of the bathroom.
>
> 'In the name of Allah, I perform the ablution,' the Muslim said aloud before washing first the right hand, then the left hand. The teeth were thoroughly brushed, followed by three rinsings of the mouth. The nostrils were rinsed out thrice. A shower then completed the whole body's purification in readiness for prayer.
>
> Each family member, even children upon meeting each other for that new day's first time, greeted softly and pleasantly 'As-Salaam-Alaikum' (the Arabic for 'Peace be

unto you'). 'Wa-Alaikum-Salaam' ('and unto you be peace') was the other's reply. Over and over again, the Muslim said in his own mind, 'Allahu-Akbar, Allahu-Akbar' ('Allah is the greatest').

The prayer rug is spread by Wilfred while the rest of the family purified themselves."

(Autobiography, 1964, pp. 193-4)

Malcolm X studied the rituals and scriptures of the Black Muslim movement and soon became an assistant minister in Detroit's Temple Number One. From there he moved on to minister to other temples, frequently visiting with Elijah Muhammad in Chicago. So great was the enthusiasm of Malcolm X for his newfound religion that he would recruit persons wherever he went. His bitterness for white oppressors found an expression in this separatist movement. But after some years, Malcolm X became disappointed in Elijah Muhammad, and decided to explore Islam from its original and orthodox sources.

It was on his pilgrimage to Mecca that Malcolm X came to see Islam in its wider context. Suddenly the religion which had meant so much to him as a separatist movement became even more meaningful as an expression of worldwide brotherhood. The complete equality of the pilgrims from all races on the "Hajj" was symbolic of the all-embracing view of true Islam.

Coming back to America, Malcolm X began proclaiming Islam in its global perspective. He still saw it as a way of life that had ultimate meaning for him, but he could no longer feel the need for complete black separatism. He advocated a strong black identity as a person of worth, and alertness to oppression wherever it abounded. But it was orthorox Islam that finally claimed the heart of Malcolm X. He spent the last of his days traveling over America, lecturing on college campuses, and spreading his message to other countries as well before a fanatic's bullet stilled his life.

Today small Muslim communities in America attract both black and white followers, while the Black Muslim group continues its separatist meetings. The ordered discipline of Muslim lives is appealing throughout the world. Perhaps it is best symbolized by the prayer rug that is the center of this whole way of life. As Malcolm X described it in his *Autobiography:*

"I began to see what an important role the rug played in the overall cultural life of the Muslims. Each individual had a small prayer rug, and each man and wife, or each

communal group, had a larger communal rug. These Muslims prayed on their rugs there in the compartment. Then they spread a tablecloth over the rug and ate, so the rug became the dining room. Removing the dishes and the cloth, they sat on the rug – a living room. Then they curl up and sleep on the rug – a bedroom . . . . Later, in Mecca, I would see yet another use of the rug. When any kind of dispute arose, someone who was respected highly and who was not involved would sit on the rug with the disputers around him, which made the rug a courtroom. In other instances it was a classroom." (Pg. 327)

Together with the five pillars of Islam and the five tenets of the faith, the prayer rug and the call to worship undergird the true Muslim's religious life. Five times a day in Muslim countries a Muezzin calls the faithful from the tall towers of the Mosque:

"God is most Great!
God is most great!
I testify that there is no God but Allah.
I testify that Muhammad is the prophet of Allah.

Arise and pray; arise and pray.
God is great.
There is no God but Allah."

Learning Activities

1. **Re-telling the story of Muhammad.** Since Islam is a religion with a founder, it is good to begin with his life story. The teacher or a pupil can read or tell the story to the class. To reinforce the story, programmed learning materials from the resource pages could be distributed and used, individually by the pupils.

2. **Listening to the Qur'an in Arabic.** No music is more beautiful to a Muslim ear than listening to the scriptures in their original language. A tape recording made especially for this curriculum can be purchased from Islamic Productions International, Inc., P.O. Box 12202, St. Louis, Mo. 63157.

3. **Going through the motions of the seven positions of Muslim prayer.** If you are teaching in a public school, this activity should be omitted unless you know your students and their families well enough to be sure that all will consider these motions as a "role play" and not a service of worship. To repeat the prayer positions in a public school, the entire enactment must be considered a repetition of motions, a learning experience, not a devotional exercise. In most public school classrooms, the danger of someone's misinterpreting this experience is too great for the risk to be taken. Private schools, church schools, or synagogue schools can undertake this experience as a way of becoming familiar with Muslim customs.

The record or tape will give instructions for the seven positions. There is also a diagram of the positions in the activity pages . Each completion of the seven positions is called a *rakah*. Basically, the seven positions are as follows:

1. Standing in a position facing toward Mecca, raise the hands alongside the face, fingers pointing upward. The words which go with this position are: "Allahu Akbar" meaning "God is most great."

2. Now place the hands on the stomach, right hand on top of left. Words which go with this position are: The first surah of Qur'an and any other short chapter or verses.

3. Bow, with hands on knees. Words are: "Glory be to my Lord, the Great." (repeated three times)

4. Stand with arms hanging down.

Symbol of Islam

5. Then the worshipper prostrates himself so that his forehead, nose, palms of hands, knees, and toes touch the ground, or the rug. The words with this posture are: "Glory be to my Lord, the Most High."

6. The worshipper then sits upright on his knees, with hands on knees, saying: "Allahu Akbar."

7. The worshipper then prostrates himself again, and rises back on to his knees. He turns his face to the right, saying: "Assalamu Alaykom Wa Rahmatullah," and to the left saying: "Assalamu Alaykom Wa Rahmatullah."

With these words and this final position, the *rakah* is completed. With the morning prayer (*subh*), two *rakahs* are performed; with the noon prayer (*zuhr*), four; with the mid-afternoon prayer (*asr*), four; with the sunset prayer (*maghrib*), three; and with the evening prayer (*isha*), four.

4. Studying Muslim architecture. Muslim architecture has a distinctive style. The Taj Mahal in India is among the world's most outstanding edifices. Let the pupils look up pictures of mosques, and perhaps draw some of them. Note that walls of mosques are decorated in geometric designs of great intricacy, or in calligraphy which consists of arabic letters worked into designs. No picture or representation of any person is permitted to adorn a mosque because of the commandment against graven images. (To Muslims, the Bible as well as the Qur'an is sacred scripture.)

Pupils may enjoy making charts or wall hangings of mosque designs. They can reproduce large replicas of mosque designs with shelf paper and felt markers. There are some patterns of calligraphy and geometric design in the resource packet.

Since this chapter concludes our study of world religions, it might be helpful to review other religions by comparing their architecture with that of Islam. A diagram of architectural styles is in the resource pages .

5. Making symbols. The symbol of the star and crescent, often associated with Islam because it was a Muslim sultan's sign, can be made of construction paper or poster paper and put up on the wall of your classroom. The more authentic symbol of Islam is the circular calligraphy which contains the arabic letters of the words of witness. That, too, is in your packet.

While studying these symbols, students can review other religions by naming the other symbols encountered in this curriculum. A symbols review sheet is in the resource pages.

6. **Map work.** Do not neglect to complete the classroom map and the individual maps. Color in Islam heavily in the following countries: Saudi Arabia, Jordan, Syria, Turkey, Iraq, Iran, Afghanistan, Pakistan, Malaysia, Indonesia, Morocco, Algeria, Libya, Egypt, Mauritania, and (though more lightly) in Mali, Niger, Chad, Nigeria, Sucan, and Ethiopia. The color blue is often associated with Islam.

7. **Notebooks.** To the notebooks or folders on world religions, the students can now add their one page summary of Islam, their programmed learning sheets on the Story of Muhammad, and any other reports they have gathered. A very interesting report could be written on a muslim's pilgrimage to Mecca. Let a student research the pilgrimage and then write an account in the first person as if he had made the trip. Let another student write an imaginary account of participation in the Id'l Fitra, the feast at the end of the month of Ramadan, where gifts are exchanged and games are played (See instructions for gifts in the resource pages .)

Circular calligraphy containing the Arabic letters of the words of witness

Discussion Questions on Islam

1. In what sense is Islam the youngest of the major world religions, and in what sense is it the oldest?
2. Why do Muslims date their calendar from the year 622 A.D.?
3. What obstacles did the Prophet Muhammad have to overcome in order to spread the religion of Islam in Mecca?
4. What are the Five Pillars of Islam?
5. Describe the Pilgrimage to Mecca.
6. What do Muslims believe about angels?
7. What is meant by the phrase "Muhammad is the Seal of the Prophets"?
8. What do Muslims believe about the Day of Judgment?
9. How are Sufis different from other Muslims?
10. What was the difference in the approach to Islam which Malcolm X took after his pilgrimage to Mecca?

Contents of Resource Pages on Islam

Islam with symbols

Instructions for prayer positions

Programmed learning on life of Muhammad

Print of calligraphy design

Print of mosque mosaic in geometric forms

Diagram of the positions of the rakah (seven positions for prayer)

The Qur'an

Diagram for making an Id'l Fitr toy

Additional student involvement activities

Bibliography on Islam

A. **Books**

Primary Source:

The Meaning of the Glorious Koran. Translated by Mohammed Marmaduke Pickthall. New York: New American Library of World Literature, 1953.

Secondary sources:

Arberry, A.J. *Muslim Saints and Mystics*. New York: Mentor, 1960.

Cragg, Kenneth. *Alive to God: Muslim and Christian Prayer*. New York: Oxford University Press, 1970.

———— *The Call of the Minaret*. New York: Oxford University Press, 1964.

Gibb, H.A.R. *Mohammedanism*. New York: Oxford University Press, 1949.

Grube, Ernest J. *The World of Islam*. New York: McGraw Hill.

Padwick, Constance. *Muslim Devotions*. London: S.P.E.C., 1961.

Payne, R. The Holy Sword. *The Story of Islam from Muhammad to the Present*. New York: Collier, 1962.

Trimingham, T.S. *The Sufi Orders in Islam*. London: Oxford University Press, 1971.

Williams, John. *Islam*. New York: Simon and Schuster, 1961.

Wilson, J. Christy. *Introducing Islam*. New York: Friendship Press, 1959.

B. **Audio-Visuals**

Filmstrip:

"Islam" – Life Filmstrips, *The World's Great Religions* – series.

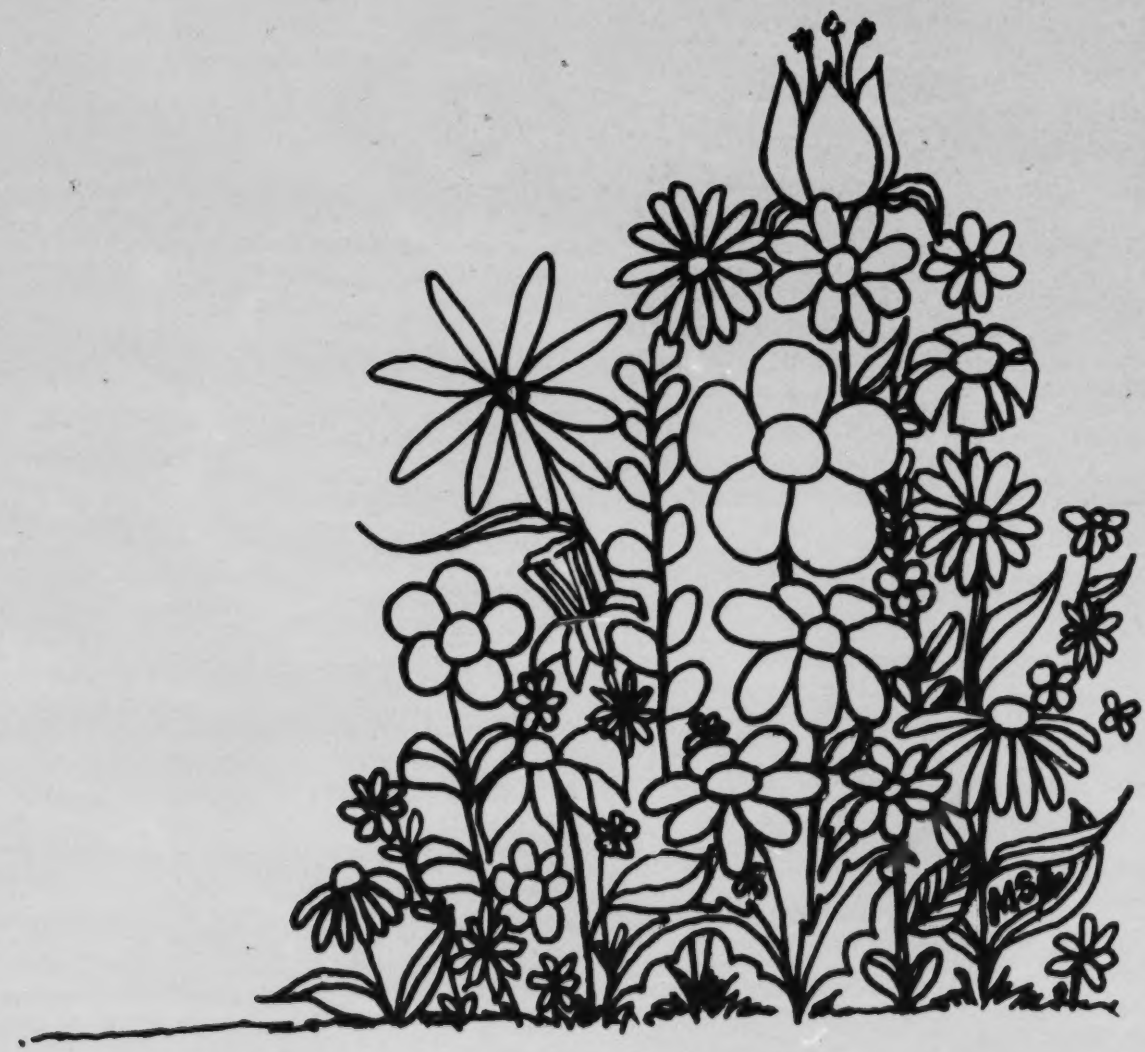
Tape Cassettes:

Islamic Productions International, Incorporated, P.O. Box 12202, St. Louis, Missouri 63157.

Principles of Muslim Prayer
adult version
children's version
Life History of the Prophet Muhammad
Sura Al-Satiha (Qur'an in arabic)

Films:
"The Moslem World: Beginnings and Growth" 11 minutes. Coronet Films, 65 E. South Water St., Chicago, Ill. 60601.
"Four Religions," New York: McGraw Hill.

Appendices



Flower

(A story which reflects the culture of three religions: Christianity, Zen Buddhism, and Shintoism.)

"Garden of Eden" was what the men from the nearby airbase called the Bonnells' backyard. The housing development, in which Lieutenant Irving Bonnell lived, was run-of-the-mill; the wonderland his wife had created, right outside their kitchen door, was close to paradise.

Irving had met and married Hanako during his service in Tokyo. Everyone who strolled through her garden agreed that the English translation of Hanako – Flower – suited the Japanese bride admirably. Flower accepted her new name happily – it sounded more American – and from the day of her marriage she had done all she could to adjust to the new ways of her husband and his countrymen. She had sacrificed religion, country, culture, and most difficult of all – family.

Fortunately Flower didn't have to give up her green thumb. Her magic touch gave the plants in her garden a certain character of their own. They didn't wait to be looked at. They peeked out and flirted with you; they wrapped their fragrance around you like a lasso and pulled you to them; their brilliant colors coaxed your eyes into dancing. Even the rocks, bushes and dwarf trees, without a single bloom, were artfully arranged. The breezes sighed gently through the leaves of the shrubbery and the beautiful shapes of the rocks soothed you. A tiny brook that wound through the development washed the feet of all the plants and sang them to sleep in the evening.

It was no coincidence that so many people happened to drop by at the Bonnells. At first they came out of curiosity– to see the Japanese bride – later they came to admire the artistry of her hands. A friend at the airbase once confided to Irving, "When I'm all wound up after a fight with my wife or a rough day at the base, a walk through your garden relaxes me better than a shot of whiskey."

The garden was Flower's own special refuge. She had been born with a love for flowers. Her Tokyo neighbors believed that the gods had endowed her with a special gift and claimed that the lilies in Japan never stopped crying from the day she left. Flower had a reason of her own for planting her American garden. This only reminder of the past strengthened her to bear a burden that was becoming intolerable. The time she spent in the garden helped her store up energy for her daily encounters with her husband's mother.

Flower might not have survived her lonely struggle had not the gods intervened and sent her help in the form of her sister, Miyuko. Was it the gods? Or should we call it "chance"? It doesn't matter. For Flower and Miyuko it was the gods who brought them together again – the gods and the death of their father.

"It was Father's last wish that I come to America and stay with you a short while," Miyuko said, as the sisters sat alone in the garden. "He asked that I carry his blessings to you."

"Would that he had come himself," Flower replied, "that I might sit by his side and place a flower in his hand and tell him of my sorrow." She looked at her sister, and tears welled in the eyes of both. "I cannot stay here any longer. I shall ask my husband for a divorce and return with you to Japan."

"Perhaps it is as well that Father is not here," her sister admonished. "He would grieve over your words."

"I cannot help it, Miyuko. Do you think I have not tried to carry this burden? Two years ago my husband asked me if his mother could live with us. I urged him to arrange this. Why shouldn't she live with us? Her husband was dead. She was alone. It was our duty to care for her. I wanted to have her as my own mother, to love her as my own blood; I am no longer Hanako, I am Flower Bonnell, and I belong to my husband and to his family."

"Then why do you talk of divorce?"

"Because if I stay I shall die . . . My husband's mother hates me, and I am slowly wilting in her shadow."

"And your husband?"

"Perhaps he does not know what is happening to me, for I have kept all this to myself. But he is aware that his mother does not like me. He thinks it will pass after we know each other better . . .

Miyuko rose from the bench and suggested that they walk a little. She chose the path along the brook, and as they proceeded she turned to her sister and said:

"When father warned you about hardships in America he also said, 'Everything can be overcome with love.'" . . .

Flower shrugged. "I am afraid my love is not as strong as Father's."

Miyuko's eye stopped at a small bed isolated by a circle of rocks. The flowers in it were stunted, the faded blossoms shriveled.

"What happened to this bed?" she asked.

"That belongs to my mother-in-law; she does not let me care for it. Some say she does this to spoil my garden, but that

is not true. It is the hatred in her that causes everything she touches to wither and die. I *must* go away from her." . . .

After a moment Flower lifted her head, smiled at her sister, and said, "But enough of me. Tell me of Father's last days. I know only what you have written."

"Our father's face was peaceful as the sunbeams fell upon it for the last time. Our mountain lakes were never so calm. He spoke of you. I think he knew from your letters that you were suffering, though you never wrote directly about it. He made me promise to come to you to bring his final blessing and to encourage you to remain loyal to the gods.

"Yes, he knew you became a Christian after your marriage. He asked me to read to him from Christian books so he, too, could learn of your new religion. The more I read, the more he wanted to hear. I was rereading a story from the Christian Bible, when Father interrupted me, 'It is all true, my child. If I were young and did not know the gods as I know them now, I would give up the religion of my ancestors and become a Christian. But for me it is not necessary. The gods have revealed to me the mystery of love and given me the strength to forgive and to ask for forgiveness. When you see your sister, tell her that her father has walked the path that lies before her as a Christian and he will be waiting for her at the end.' "

Miyuko paused to take a flower out of her handbag. Though it was pressed and dried, the flower was not withered like the blossoms in Mrs. Bonnell's flower bed. Its colors, though faded, still showed sparks of life. The younger girl carefully handed the flower to her sister and continued:

"This was the last flower you put into Father's vase. He would not let it be taken to Shingawa. I did not know he had kept it until the night he died. 'Return this flower to your sister as a sign of my blessing,' he said. 'May she use it to bring happiness to her household and peace to my soul.' "

Irving Bonnell's mother was not a witch. Miyuko realized this when she met Mrs. Bonnell shortly before dinner. The darkness in the older woman's eyes reminded the young Japanese girl of her father. There was one difference – the muscles in Mrs. Bonnell's face were tense; deep lines were etched from the bridge of her nose upward; the darkness was imprisoned in her eyes. The unlined face of Miyuko's father showed that he had made peace with his darkness.

"She suffers very much," Miyuko told her sister.

Flower nodded. "It is true but I cannot find out why."

At the dinner table the lieutenant was in a light mood.

"How do you like the American we've made of your sister? Sometimes I think I prefer her the way she was in Tokyo."

"How was that, Irving?" his mother asked.

"She used to hit me the way the sunrise hits Mount Fuji and makes everything happy. I never could wait to get off duty to visit her. If you think her garden here is something, you should have seen the one she had in Tokyo! I almost wanted to apologize to the flowers for taking her away from them."

"If you liked it so much, why didn't you stay?" Mrs. Bonnell's tone was barbed.

"Oh, come on, Mother, I'm only kidding."

"May we go into the living room for tea?" Flower suggested. "My sister has brought me a tea set you may like to see."

"Let Miyuko serve it the way she did in Tokyo," her husband added. "When you see this, Mother, you'll want her to give lessons to your woman's club."

Flower went into the kitchen and the others walked to the living room. Mrs. Bonnell took a place on the sofa next to Miyuko and made small talk.

"Weren't you afraid to travel such a distance alone?"

"The stewardess on the plane was very kind. I felt at ease."

"Do Japanese girls still marry Americans in Japan?"

The unexpected question puzzled Miyuko. Her "Yes" was guarded.

"I understand many Japanese brides have left their American husbands and returned to Japan."

"I know of only one or two," Miyuko answered.

"Why do you think they return?"

"I do not know. They must be unhappy here."

"But I thought Japanese wives were specialists in love – and loyalty."

"They must have been very unhappy here."

"Do you think your sister is unhappy in America?"

"Cut it out, Mother!" snapped Irving. "What kind of question is that?"

Flower entered the room, bearing a small brazier filled with burning charcoal. This she placed on a mat in the center of the floor. She bowed deeply to her sister, who stood up, returned the bow and walked directly to the kitchen. Flower took Miyuko's place on the sofa next to Mrs. Bonnell. "If you do not mind," she said, "my sister will perform the duties of hostess for the tea ceremony. In Japan this is a special art, and not everyone is skilled at it. Miyuko is one of the best."

Miyuko reentered the room carrying a pair of metal tongs. She walked gracefully, without haste, and placed the tongs

beside the brazier. She returned to the kitchen twice more, and each time she placed the utensils carefully, exactly where each item belonged. After the third trip, she knelt on the floor before the brazier and sat back on her heels. Her body was erect yet relaxed.

Miyuko lifted the tongs and pecked at the charcoal. So carefully did she move the unburnt pieces from the edge to the center that she appeared to be creating an artistic design out of the smoldering lumps. Precisely she returned the tongs to their proper place.

Without a quiver her hands lifted the iron kettle slowly onto the grill. Flower and the lieutenant maintained the appropriate silence until the water bubbled into a boil. Mrs. Bonnell made no attempt to speak either. She appeared entranced by the graceful flowing movements of the Japanese girl—the way Miyuko dipped a bamboo spoon into the bowl of powdered green tea and transferred three spoonfuls (no one larger or smaller than the other) into the empty tea cup before her. Then she sank the long bamboo dipper deep into the kettle and drew it out overflowing with hot water. She held the dipper over the kettle for a moment, poured exactly one-third of the water over the tea powder in the cups and returned the rest to the kettle. She picked up the bamboo whisk that looked like a shaving brush, gripped it firmly yet without tension, and beat the mixture in the tea bowl as one would whip cream—until it was frothy. There was never the slightest haste. Miyuko's complete attention was focused on each movement. Her thoughts did not wander to the previous maneuver or to the one ahead. Mrs. Bonnell had the feeling that had she interrupted the girl at any point in the ceremony, she could have returned a week later and continued from the exact place she left off.

During the fifteen minutes of the tea ceremony the three watchers experienced a strange feeling. They were no longer aware of each other's presence. Tea was being prepared – they knew that; but Miyuko, the person preparing it, had disappeared. They heard only the "wind in the pines" – the bubbling water in the kettle – and they saw only the perfect harmony of movements leading to one goal – the preparation of a cup of green tea. All three awaited that tea with unrestrained anticipation.

Miyuko cupped the tea bowl in both hands, bowed and placed it before the lieutenant. He put the bowl on the palm of his left hand and, supporting the side of the bowl with his right hand, he sipped.

"Ah, Miyuko," Irving said with a smile, "not even in your beautiful Japan could the flavor of your tea excel this." She

bowed, and he handed the bowl to his mother.

Mrs. Bonnell sipped from the bowl twice and complimented Miyuko: "I have never enjoyed waiting for my cup of tea as I have today." She continued to hold the bowl.

Her son whispered to her, "Mother, you're supposed to pass the bowl to Flower."

She turned and offered the bowl to her daughter-in-law. For a brief moment their eyes met. Flower was stunned. Is this the face of my husband's mother? The same darkness shadowed the older woman's eyes, but the tense lines in her face had disappeared. The turmoil had been replaced by tranquility. How like Father she looks, Flower thought.

Flower complimented her sister and drank the rest of the tea in the bowl. Then she helped her sister carry away the utensils. When they reached the kitchen, Flower asked, "Did you see her face? I have never seen such an expression before. It almost reminded me of Father."

"I noticed it when I first met her," Miyuko answered. "You have been away from Father too long – perhaps you do not remember."

"No, I could never have missed this before. Something happened to her during the tea ceremony – something that removed the hedge of thorns. Did you see? The tenseness in her face was gone! If only I could discover the hedge! I'd tear it up by its roots and burn it in the fire. If it were gone forever, Miyuko, I would have a mother again!"

"And your father," added her sister.

"But the hedge will grow back and the thorns will be sharper."

Flower was right. The hedge had grown back by the time the sisters returned to the living room; the lines furrowed more deeply than ever in Mrs. Bonnell's face. Her words pricked them sharply. "It's really not necessary to hide in the kitchen to talk behind our backs. You can speak in Japanese right before us, and we won't know what you really think of us."

The two sisters exchanged glances and did not speak. Flower took her place on the sofa, Miyuko on a stool.

"The tea was charming," Mrs. Bonnell said to Miyuko, but her insincerity made the girl understand her sister's comparison to a thorny hedge. She flinched as the older woman went on, "You must teach me the ceremony before you return to Japan. When do you expect to go back?"

"I have not thought about it," Miyuko replied. "Perhaps in a few weeks."

"You're welcome here as long as you wish to stay," her brother-in-law offered. "I won't be surprised if you never go

back. When the bachelors at the base get a look at you, they'll fall like a ton of bricks."

"I do not understand what you mean," Miyuko said.

Flower tried to explain the expression to her in Japanese, but Mrs. Bonnell interrupted angrily, "Stop it! I don't want to hear that language in this house!"

"Mother, for God's sake, she's only trying to explain what I said!"

"I don't care. I don't want sneaky talk in my presence!"

There was a complete silence until Mrs. Bonnell, with an obvious effort, regained control of herself. This time she spoke slowly and distincly to Miyuko, "What my son means is that you have come here to get an American husband."

"I didn't say that!"

Mrs. Bonnell ignored her son's protest. "Isn't that the goal of every Japanese girl? They couldn't conquer us with their sneaky bombs but they're succeeding with their geisha girls!"

"It would be an honor to marry an American as kind as your son," Miyuko replied, "but that is not why I came to America. I wished only to visit my sister and . . . ."

"And take her back to Japan with you." Mrs. Bonnell finished the sentence for her.

"That isn't true," Flower protested.

"Don't lie to me! Go back, both of you! That's where you belong. That's where all Japanese belong. If only you had never left your country – none of you, ever. We would have been so happy . . . ." Mrs. Bonnell burst into tears and groped for a hankerchief.

Irving, by helpless grimaces and gestures, pleaded with the sisters to understand. No one knew what to say or do; they sat like puppets waiting for the master to pull the next string. In the background of the sobs that punctuated Mrs. Bonnell's tears could be heard the chirrup of crickets in the garden and from far off the drone of airplane engines in the night.

After what seemed an eternity, Mrs. Bonnell lowered her hands and stared toward the window. "What's that?" she asked.

All three strained to hear and see – there was nothing unusual.

"Do you hear them?" The woman's voice rose.

"Mother, it's only some planes from the base."

The planes were louder now. The wind was from the east and the planes had to fly over the Bonnell house for a proper landing.

"Yes, planes – planes . . ." his mother repeated. "Planes – Jap planes – coming in low. They're heading for the harbor – oh, Jim! Come home, Jim! Don't stay there; they'll get you – Jim!!"

Her misty eyes saw the sisters staring at her. But they were not gardener, not tea hostess, least of all daughter-in-law – they were two Japs!

The planes skimmed the rooftop of the house; the roar of the engines muffled the distraught woman's screams as a stormy sea drowns out the cry of a lone gull. The planes went on, taking their thunder with them, and Mrs. Bonnell buried her face in the cushion next to Flower's knee. "Jim, Jim – why did they come? Why did they come?" she sobbed.

Irving knelt beside his mother and stroked her hair. His wife sat unmoved, and the lieutenant knew he would have to tell her the story he had determined she should never hear.

"Jim was my father," he began. "Dad was on board a destroyer when the planes hit Pearl Harbor. He never knew what happened." Irving paused, but his hand never ceased the gentle caressing.

"I was only one at the time. Mother was very bitter." He shrugged, and for a moment his hand slowed.

"I guess I was wrong, but I made Mother promise never to tell you. I could understand how she felt, but I thought once she met you . . ." he shrugged helplessly. "Well, it didn't work."

Mrs. Bonnell straightened, gave a last sigh and wiped her eyes. "I'm glad it's out," she said. "You should never have asked me – it's been too much of a strain."

Wordlessly, Flower gazed at her. The girl rose, picked up the dried blossom her sister had given her and placed it gently in her mother-in-law's lap.

"Why?" Mrs. Bonnell asked, some of the old tension returning to her face. "Why have you always accepted my taunts in silence? It would have been so much easier to hate you, if you had only struck back. Even now you sit there calmly, as if nothing had happened; you give me a flower – why?"

Flower sighed, but her voice was filled with affection.

"In my heart I often wanted to retaliate – even to run away from you and my husband. I knew you disliked me, but try as I might I could not find out why. Now I understand and a cloud has lifted. Why should I wish to strike back at you or to leave you? It would give me no happiness, and it would dishonor the grave of my father."

"You never told me your father died," her husband said.

"I learned of his death only recently, and just this morning, Miyuko gave me the details. She came here because my dying father asked her to bring me his blessing."

For a woman who believed in observing the amenities Mrs. Bonnell proved sorely lacking in sympathy. She seemed almost

to relish the news as she remarked: "At least your father lived long enough to enjoy his children. My son can't even remember what his father looked like!"

Miyuko could be still no longer. Calmly, but strongly, she spoke her feelings of love and pity.

"Ever since I met you this evening I have wondered about the expression in your eyes; it reminded me of my father. My sister mentioned this to me when we were alone in the kitchen, for she recognized it also. Now I know what this likeness is. You, like our father, suffered very much in life.

"Before my sister and I were old enough to talk, Father was severely burned. He was taken to a hospital in Tokyo, and there he remained until his death. You are right when you say that we were more fortunate than your son in having our father for many years. We were permitted to visit him, and we never missed a single day. Each moment at our father's bedside was precious to us. From his burned lips we learned about the gods and about life and death. He gave us courage to face life.

"Because of his love for us, we wished to bring happiness to his heart. Flower created this happiness through her garden, and every plant she grew was destined to take its place in the vase beside our father's bed. As for me, from the time I was able to hold a bowl in my hands, I performed the tea ceremony every day in my father's hospital room; I had no desire to prepare the green tea for anyone except our father.

"After our country's defeat in the war, we were able to find life worth living – thanks to him. When my sister asked him about marrying an American, he gave her his blessing and said, 'It is good that former enemies be united by love.'

"One month ago he died in that same hospital. The doctors said he lived all those years in great pain, but he never showed it to us. Perhaps this is why we were not frightened by the darkness in his eyes. When I performed the tea ceremony this evening, for some reason the darkness in your own eyes became as warm as our father's.

"At his funeral they held a special ceremony attended by many Japanese; your American ambassador to our country came. Father was the latest person to die as a result of the atomic bomb explosion on Hiroshima."

Miyuko became silent.

Mrs. Bonnell stared at the sisters. The lines around her eyes relaxed. She picked up the dry blossom lying in her lap and lifted it slowly until it touched her lips.

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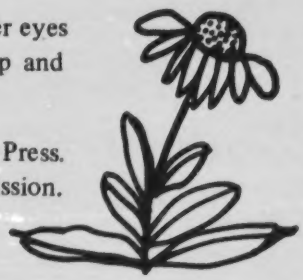

Gohei Saves His Village

(The following is a true story from Japan, reflecting Buddhist compassion.)

Kindly sixty-year-old Gohei, headman of his village, was alone in his house on the hilltop when it began to creak and shake. Feeling that this was something extraordinary, he stepped outside into the early evening twilight. The quake was not especially strong, but Gohei was filled with uneasiness. Never before had he experienced such a long earthquake nor heard such rumblings in the earth.

At first when he gazed from the village below to the beach and from the beach out to the distant horizon, the sea appeared as quiet as usual. Then the wind began to carry the waves away from the land. The water receded, leaving a wide sandy beach. Great rocks stood out black and bare as if the very depth of the earth were being uncovered. Gohei caught his breath in surprise. "That sea! That strange sea!" he exclaimed.

This was a tidal wave. The water flowing away from the land would pile up offshore until a mountain-like wave was formed and then come surging back again with scarcely a moment's warning.

The people in the village at the foot of the hill, quite unaware of what was happening, were absorbed in preparing for the next day's festival – a celebration of the abundant rice harvest. What could Gohei do to warn them? It was useless to call – they would not hear him – and there was no time to run down the hill.

His eyes rested on the golden shocks of grain, the rice harvest produced by blood and sweat and toilsome labor–a treasure almost as precious as life itself. "That's it," he thought. "With this I can save the people of my village."

Gohei ran into the house and immediately came back with a lighted torch. Panting, distraught, running about like a mad man, he set fire first to one and then another of the golden shocks. Then throwing away the torch, he stood, as in a trance, gazing out toward the sea.

"Go-n, Go-n!" The priests at the Buddhist temple on the mountain were swinging the suspended pole against the temple bell, giving the alarm of "Fire! Fire! Fire! *Go-n, Go-n, Go-n!"*

Hearing the alarm, the villagers paused in their preparations for the next day's festival and looked up the hill slope.

"There's a fire," they cried out. "It's at our good Gohei's place. What's happened, I wonder? We must put it out! Come, bring buckets and poles!"

Men, women, children, old people, ran up the hill crying out, "Come now. Hurry! Hurry!"

Gohei stood motionless watching the file of people stretched out like a rope along the narrow path. The four hundred people of his village were hurrying up the hill, but to Gohei it seemed as if they were creeping along like ants. In suspense his heart cried out to them, "Make haste!"

At last twenty of the vigorous men reached the top and ran to put out the blazing fires that would soon consume that year's harvest. Calling loudly, Gohei stopped them, "Don't put out the fire," he said, "until all the people of the village are here. A terrible thing has happened!"

"Wha–wha–what has happened, Gohei?" they questioned.

"Soon, very soon, you'll understand," he said. "Are all the people of the village here? 256, 258, 300, 400." Bending down his fingers to keep track, he counted the people as they assembled. "All are here, aren't they? There is no one missing?" he questioned insistently.

"Well, there's the reason for the fire! Look! Look!" Gohei pointed toward the sea. In spite of the dusky twilight, far off on the sea a thin dark line could be seen. As they watched, the line thickened and advanced with an amazing speed.

"A tidal wave!" the people gasped.

The points of the waves, like the tips of thousands of arrows in the hands of a charging army, swept toward the shore with a roar like that of a hundred claps of thunder. The mountain-like wall advanced before their very eyes.

"Go-o-o–––Go-o-o–––Go-o-o–––Ba-n!" and the great wave broke. Houses, bridges, everything disappeared as if suddenly immersed in a huge caldron. The people watched the terrible boiling white sea storm wildly over the village.

No one could utter a word. While the wind fanned the burning rice to a blaze that lightened up the deepening dusk, the people stood transfixed, looking down at the sea that had swept away their houses.

Not until a cold wind blowing in from the ocean aroused them from their stupor did they realize what Gohei had done for them. Then without a word they knelt before him. Tears of thankfulness ran down his cheeks. He had accomplished the thing he had set out to do.

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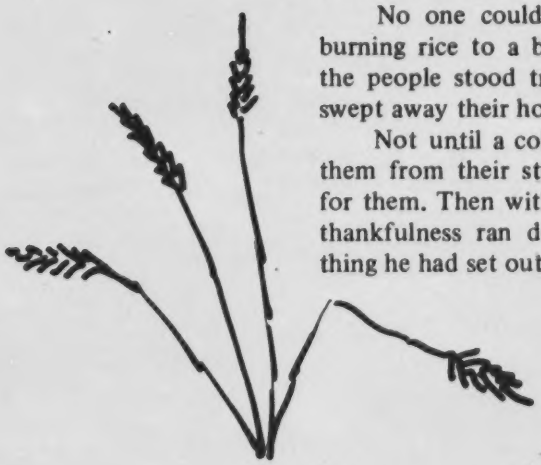

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Key to Glossary Pronunciation

Ā as in *fate, acorn*
Ä as in *father*
A as in *at*
Ç as in *chord*
C as in *can*
Ē as in *equal, be*
Ë as in *her*
E as in *met*
Ġ as in *gem*
G as in *go*
Ī as in *ice, pine*
Ï as in *clique, marine*
I as in *it, pin*
Ō as in *note, so*
Ö as in *move, prove*
O as in *not, hot*
Ū as in *use, music*
Ü as in *rule*
U as in *up*

The accent mark (′) is on the accented syllable. If there is a secondary accent, it is marked with (″).

Glossary

Ābrăham: Ancient sojourner from Haran to Canaan, described in Genesis; father of Isaac and Ishmael and hence progenitor of Judaism, Christianity, and Islam.

Äbü Bakr: Staunch supporter of Muhammad and first Caliph of Islam.

Äbü Tälïb: Uncle of Muhammad, with whom the boy lived until manhood.

Ägämäs: Sacred scriptures to the Jains; term refers to sermons of Mahavira.

Ämätĕräsü-ōmï-kämï: Sun goddess in Shintoism, formerly considered progenitress of Japanese imperial family and central figure of Shinto worship.

Ämïdä: Japanese name for the spirit of the Eternal Buddha who is believed to save those of faith and lead them to the "pure land" that leads to Nirvana.

Ánalects: Writings of Confucius.

Ānättä: Doctrine in Buddhism that the soul cannot be said to exist.

Äniccä: Buddhist term for the impermanence of life.

Ärhät: A monk in Theraveda Buddhism who is seeking to earn salvation.

Ätmän: A word for the human soul in Hinduism; inseparable from Brahman.

Ävätärä: An incarnation or human manifestation of God or a god in Hinduism.

Bädr: First battle in war between Mecca and Medina in which Muslims were triumphant.

Bhägäväd Gïtä: "The Song of God"—a sacred scripture in Hinduism, part of a longer epic.

Bhäktï: A yogi who realizes God through love.

Bible: Sacred scripture for Jews, Christians, and Muslims.

Bödhidhärmä: The master who brought the strand of Buddhism from India which became Chan in China and Zen in Japan.

Bödhisattvä: A Japanese Buddhist who has earned Nirvana but does not accept it; rather this person keeps working toward the goal that all persons eventually be prepared for Nirvana.

Brähmä: The creator form or manifestation of Brahman in Hinduism; in a trinity with Vishnu and Shiva.

Brähmän: The name for God or the Ultimate Reality in Hinduism.

Brähmin: A person of the highest caste in Hinduism; seer or priest.

Büber, Martin: A modern Jewish theologian (1878-1967); author of *I and Thou*.

Caste: Order of society to which one is born in India. There are four main castes (Brahmin, Kshatrya, Vaisya, and Shudra) but many sub-castes.

Chän: Form of Buddhism in China which became Zen in Japan.

Christ: Title applied to Jesus of Nazareth, meaning "The Anointed One," "The Chosen One."

Christmas: The celebration of the birthday of Jesus.

Chömetz: Leavened bread, hunted and destroyed in households preparing for the Jewish Passover celebration.

Chuang Tzü (Jwang Dz): A great Chinese Taoist following Lao Tzu (369-286 B.C.).

Confucius: Latinized name for K'ung-Fu-Tzu (551-479 B.C.); founder of Confucianism.

Dämien, Rev. Joseph Damien DeVeuster: Roman Catholic priest who gave his life serving lepers on the island of Molokai (1840-1888).

Ditch: Battle of Ditch—final battle between Mecca and Medina in which Muslim forces triumphed.

Dreydel: A small top with Hebrew letters on its four sides; used in a Hanukkah game.

Dü'a: Spontaneous prayers of Islam.

Durga Pūjā: A worship and celebration in India in the fall of the year when clay statues are made, honored, and then thrown into the river.

Easter: Christian celebration of the Resurrection of Jesus from the dead.

Eastern Orthodox: Branch of Christendom separated from the Roman Catholic Church in 1054.

Esther: Heroine of the biblical Book of Esther; celebrated during the Jewish festival of Purim.

Exodus: Event in Jewish history whereby Hebrew slaves were led from Egypt into freedom; viewed by Jews as a saving act of God for His people.

Gāshō: The act of bowing before the altar in a Japanese Buddhist temple.

Gāthās: Buddhist scriptures (sutras) in hymn or verse form.

Gautāmā, Siddhārthā: (560-480 B.C.) Founding figure of Buddhism; believed to have become the Buddha, the Enlightened One.

Gnana (Gyānā): Form of Yoga in which the yogi realizes God through wisdom.

Hāgār: Abraham's servant and mother of Ishmael; considered ancestor to Arabian inhabitants of Mecca among whom Muhammad was born.

Häggädäh: A recounting of a story in Judaism, specifically the Passover at the Seder meal.

Haikū: Form of Japanese poetry consisting of three lines, with five syllables in the first line, seven in the second, and five in the third.

Ḥanükkäh (Chanuka): Jewish eight-day celebration of the oil that burned for eight days in the Temple following the victory of the Maccabees over the Syrians.

Hāman: Villain in the story of Esther; hissed and booed at Jewish Purim observance.

Hārōseth: Mixture of wine, apples, and nuts to represent the mortar handled during Jewish slavery in Egypt.

Hāsidism: Jewish school of thought stressing love, joy, and humility.

Hāvdālāh: Special prayer at closing of the Jewish Sabbath; a candle used on the occasion.

Heschel, Abraham: Modern Jewish theologian (1908-1973).

Hijrā (Hegira): Muhammad's flight from Mecca to Medina in 622 A.D.

Hinäyänä (Theravada): Form of Buddhism prevalent in southeast Asia (Burma, Sri Lanka, Thailand).

Hōndō: A temple hall in Japanese Buddhism.

I Ching (pronounced E Jing): The Book of Changes—systems of broken (*yin*) and unbroken (*yang*) lines in trigrams and hexagrams—often used as guides in Chinese decision making.

Ikebänä (Ē-kay-bah-nah): The Japanese art of flower arranging.

Imäm: A Muslim spiritual leader.

Indüs: River in India along which bards first sung chants (Vedas) of Hinduism.

Isaac: Son of Abraham and Sarah; ancestor of Jews and Christians.

Ishmäel: Son of Abraham and Hagar; ancestor of Muslims.

Jain (Jan): A sect which emerged from Hinduism; stresses complete nonviolence and absolute protection of animals.

Jēsus: Revered by Christians as the divine, only begotten Son of God the Father; proclaimed "the Christ."

Jihad: Holy war in Islam; proclaimed when the faith is attacked.

Jūjitsü: Art of self-defense related to Japanese Buddhism.

Kääbä: Sacred square edifice which Muslim pilgrims circumnambulate in Mecca, and toward which all Muslims face in prayer.

Kägäwä, Tōyōhikō: Japanese Christian who lived among and served the poor.

Kärmä: Law of just retribution; type of yogi who seeks to realize God through good deeds.

Khädijäh: Wife of the Prophet Muhammad.

Kshätriyä: Cast of social order in India pertaining to warriors, nobles, and rulers.

King, Martin Lüther, Jr.: Baptist minister who gave his life to further cause of civil rights for blacks (1929-1968).

Kōän: Question used in Zen Buddhism to goad devotees to enlightenment.

Kōran (Qur'an): Sacred scripture of the Muslims.

Lāō Tzu (Laō-Dz): "Grand Old Master", born around 630 B.C.; considered to be the founder of Taoism.

Latkēs: Potato pancakes often served during the Jewish season of Hanukkah.

Lōtus: Sacred symbol of Hinduism; also name of a special meditation position.

Lēvite: Member of an ancient Jewish holy order who officiated as a priest; descendants of Levi.

Mähävirä: (Vardhamana) A founder of Jainism in India (596-427 B.C.).

Mähäyänä: Form of Buddhism prevalent in China, Japan, Korea, and Viet Nam.

Malcolm X: (Malcolm Little) Ardent proponent of Black Muslims, later orthodox Muslim (1925-1965).

Mätzō: Unleavened bread served during Jewish Passover.

Mäyä: Hindu term for the illusory appearances of life which cover the realities.

Mecca: Sacred city of Islam; birthplace of Muhammad.

Mencius: Follower of Confucius who expounded upon his ideas (370-290 B.C.).

Menōrāh: Candle holder used in Jewish worship; seven candles usually; Hanukkah menorah has eight plus a lighter.

Menühäh: Tranquility, serenity, peace and repose of the Jewish Sabbath.

Mezūzāh: Small box containing fifteen verses of the Torah affixed to Jewish doorposts.

Mill: Buddhist prayer wheel used in Tibet.

Mōkshä: (Mukti) Hindu term for arriving at the summit of life where the sould does not need to be born into another body but merges with the soul of God.

Mōrdecai: Hero of the story of Esther; celebrated at Jewish Purim.

Mosque: Place of worship in Islam.

Müezzin: Person who gives the call to prayer in Islam.

Mühämmäd: Prophet of Islam considered to be the final prophet, the "Seal of the Prophets," (570-632 A.D.).

Nänak: Founder of Sikhism in the 15th century A.D. (1469-1504).

Nichiren Shōshū: Sect of Japanese Mahayana Buddhism.

Nirvänä: The goal of life in Buddhism; eternal absence of desire; extinguishment of the flame of personal aspiration, and the end of all pain.

Ō-Bōn Ōdōri: Dance festival held in Japanese Buddhist temples in July and August to honor the recently dead.

Ōjūzü: Prayer beads that encircle wrists in some forms of Japanese Buddhist worship.

ŌM: Symbol of Hinduism.

Ōrigämi: Japanese art of paper folding.

Parinirvänä: The Nirvana of eternity achieved after death.

Passōvër: Jewish eight-day celebration in memory of the ancient event when the Hebrews were spared the plagues before departing from slavery in Egypt (Celebrated for 7 days in Reform Judaism).

Pentecost: Christian celebration of the indwelling of the Holy Spirit and the "birthday of the Church"; fifty days after Easter.

Prótestant: Christians of various denominations whose origins first involved some form of "protest" against Roman Catholicism (1517 A.D.) and other denominations begun at later times because of various interpretations of Christianity.

Pūja: A worship experience of festivities in Hinduism.

Pūrim: Jewish celebration of the story of Esther.

Qur'ān (Koran): Sacred scripture of the Muslims.

Rāhūlā: Son of Siddhartha Gautama.

Rājā: A Yoga discipline centering around spiritual exercises and physical positions.

Rākāh: Seven-step prayer position order for formal prayers in Islam.

Rāmādan: Month on the Islamic calendar set aside for daytime fasting.

Rāmāyānā: Epic in Hindu literature telling of Rama, avatar of Vishnu.

Rēincarnation: Belief that the human sould is reborn into a new body after death.

Resurrection: Christian doctrine that Jesus was raised from the dead and will draw men to himself; Christian belief in personal resurrection after death.

Roman Catholic Church: Chronologically, the first Church to organize Christian belief and liturgy; the body of Christians recognizing the Pope as Vicar of Christ on earth.

Rōsh Hōshānā: Jewish observance of the beginning of a new year.

Sabbath: A weekly day of rest in Judaism and Christianity; a holy day; seventh day of week for Jews and first day for Christians.

Sādākō Sāsākī: Young Japanese girl, victim of the bombing of Hiroshima who set about to fold a thousand paper cranes to wish peace to the world.

Sālāt: Formal prayer time in Islam; Friday noon service of worship.

Sāmādhī: Complete absorption in Hindu meditation; worshipper realizes one-ness with God.

Sāmsārā: The round of birth, life, death, and rebirth in Hindu theology.

Sānyāsī (Sun-yā-sē): A person in the fourth stage of life in Hinduism, a wanderer, liberated from all worldly cares.

Sātōrī: The flash of inspiration in Zen Buddhism.

Seder: Special order of Passover services in Judaism.

Shābbāt: Jewish name for Sabbath.

Shāmos: Lighter candle in Jewish Menorah.

Shävüos: Jewish holy day celebrating Pentecost, seven weeks after Passover; the honoring of the giving of the Ten Commandments and also the first fruits of the harvest.

Shïä: Sect of Islam proclaiming Ali as first Caliph and seeing special divine powers in the imams (leaders).

Shin Byü: Ceremony celebrating the "going forth" of Gautama from luxury to a life of detachment.

Shïvä: The destroyer form of god in Hinduism, part of the Hindu trinity.

Shofär: Ram's horn blown to signal the beginning of a new year in Judaism.

Simkhäs Töräh: Jewish celebration marking the end of one year's study of Torah and the beginning again for another year.

Süccoth (Sükkot): Festival of Booths or Tabernacles; thanksgiving feast for harvest and for provision of food to the Hebrews in the wilderness.

Südra (Shüdra): Lowest caste in Hindu social order.

Süfi: A monastic in Islam, usually with mystic theology.

Sümi-e (Sümi-ä): Japanese art of ink brush painting.

Sünni: Sect in Islam stressing Abu Bakr as first Caliph.

Süträs: Buddhist scriptures; sermons or discourses of the Buddha.

Swämi: A Hindu holy man, teacher, or priest.

Tagöre, Rabindränath: Indian writer (1861-1941); winner of the Nobel Prize.

Taichi (Tai-gee): Symbol of Taoism; circle divided into light and dark halves.

Tai Chi Ch'uan (Tai-gee-jwan): Movement exercises that express the philosophy of Taoism with the whole body.

Tao Te Ching (Dow de Jing): Scripture of Taoism.

Therävädä: Cf. Hinayana Buddhism.

Töräh: First five books of the Bible—written on scrolls for Jewish worship.

Törii: Special gateway arches to Shinto shrines.

Transmigration: Doctrine that a soul passes from life in one body into life in a new body, either of another person or an animal or plant.

Trinity: Christian doctrine of One God manifest in Father, Son, and Holy Spirit.

Tripitäkä: Three Baskets of Wisdom—scriptures of Buddhism.

Uhüd: Second battle between Mecca and Medina.

Üpänishäds: Sacred scriptures of Hinduism, growing from commentaries on the Vedas.

Vaisyä: One of the castes in the Hindu social structure; above shudras, below kshatriyas.

Vedānta: "End of the Vedas"—organizations stressing the philosophical side of Hinduism.
Vedas: Sacred scriptures of Hinduism.
Wabi: Japanese flower arranging in "quiet taste" for tea ceremony.
Wu Wei: Doctrine of "creative quietude" in Taoism.
Yang: Light side of *Tai Chi*
Yasodhara: Wife of Siddhartha Gautama.
Yatrib: City where Muhammad went from Mecca to proclaim his message; later called Al Medina meaning "The City".
Yin: Dark side of the *Tai Chi.*
Yoga: A Hindu spiritual discipline designed to help man realize God—to bring himself into unity with the Ultimate Reality.
Yogi: A person who practices yoga.
Yom Kippur: Jewish holyday of repentance.
Zazen: Special form of Zen Buddhist meditation.
Zen: Form of Buddhism relying not on intellect but on a flash of intuition which leads to *satori* (enlightenment).

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Resource Pages

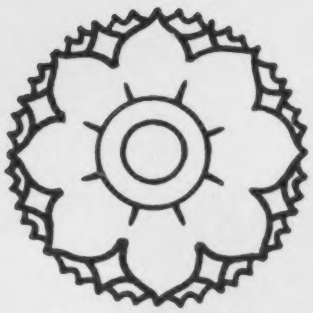
(to be selected, xeroxed
and distributed as needed)

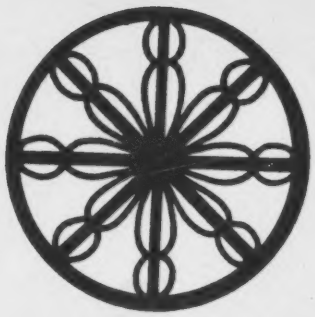
General Resource Pages for the Teacher

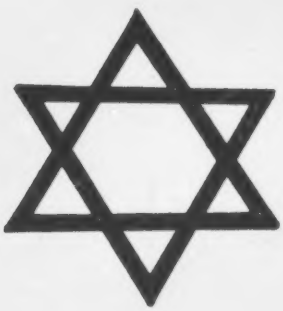
World Religions

SYMBOLS OF WORLD RELIGIONS

(Match the symbol with the religion.)



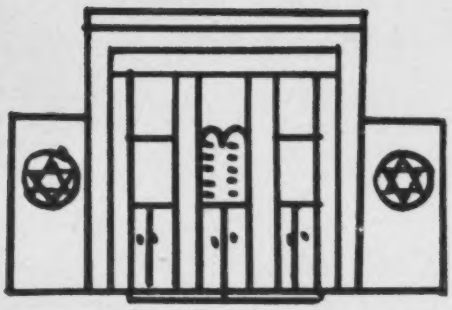




- Buddhism
- Christianity
- Hinduism
- Islam
- Judaism
- Taoism

HOUSES OF WORSHIP

(Identify each house of worship)



Buddhist Pagoda

Christian Church

Hindu Temple

Jewish Synagogue

Moslem Mosque with Minarets

Shinto Shrine with Torii

RELIGIONS OF THE WORLD CHART

	When began	Where began	Founder	Sacred literature	Name for God	Some ways of worship	Num of believers
Hinduism							
Buddhism							
Taoism							
Confucianism							
Shintoism							
Judaism							
Christianity							
Islam							

ROLE-PLAY GAMES TO SUMMARIZE THE STUDY OF WORLD RELIGIONS

Have each student choose one of the following roles. (If your class is large, and if some students would be ill-at-ease, there could be spectators, and the participators could form a discussion panel.)

A Hindu who believes he or she has lived a good life (building up good *karma*)
A Hindu who feels that he or she has lived a "bad" life (building up bad *karma*)
A Buddhist Arhat (Monk from southeast Asia)
A Buddhist Boddhisattva (one from northern Asia who has earned Nirvana but does not accept it until he or she has helped all others to earn Nirvana)
A Zen Buddhist
A Taoist
A Confucian
A Shintoist
A Jew
A Christian
A Muslim

Role-play Situation No. 1

A ship is sinking in the middle of the Pacific ocean. Ten people are still on board but there is room on the life raft for only five. In your role as a person from one of the religions we have studied, list the five of the following ten you would choose to survive:

A medical doctor
A philosopher
A pregnant wife
Her husband who is blind
A musician
A wise governor
Yourself
An agricultural expert
A member of the clergy of your faith
A widow

After each person has picked his five, discuss each person's list of survivors. The "role-play" person should be able to give reasons for choosing as he or she did. There are no "right and wrong" answers. This game stimulates students to try to think in terms of the values he or she thinks the person portrayed would have–and the view of life after death.

Role-play Situation No. 2

A highway is proposed through a rural area of Asia to bring grain to a large city where many people are hungry. The problem is that the only feasible route for the highway cuts through the homestead area of a number of families who are not willing to give up the land. There are cemeteries on the proposed route of the highway, and farm fields that certain families have tilled for generations. How would you vote, regarding the building of this highway? Yes or No?

Role-play Situation No. 3

You have suddenly inherited money equivalent to ten thousand dollars. How would you spend it?

Role-play Situation No. 4

You have one year to live, and are free to spend your time and energy in any way you please. How would you spend the year?

IF THE STUDENTS HAVE FOUND MEANING IN THESE ROLE-PLAY SITUATIONS, THEY COULD GO ON AND INVENT OTHER SITUATIONS TO DISCUSS IN THIS MANNER.

Resource Pages: Hinduism

Names of God: Brahman – Creator and Creation, made manifest in three persons:
Brahma *(Creator)*
Vishnu *(Preserver)*
Shiva *(Destroyer)*

The human soul: Atman

Basic phrases of Hinduism: "Atman is Brahman" or "Tat tuam asi," meaning, "That thou art!"

Goal of Hindu life: To become perfected to the extent that the soul merges with the soul of God, and has no need to be born again in another human body. In the meanwhile Hindus believe that the human soul journeys through one life and then dies and is born again into a new body through reincarnation or transmigration.

Samsara: Cycle of rebirths.

Karma: The law of receiving what one deserves. Hindus believe that a soul is reborn into a higher stage of existence if the person has lived a good life.

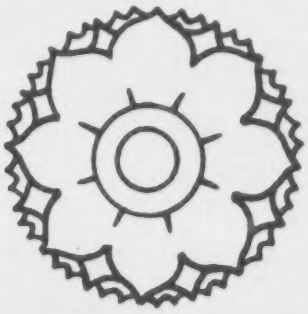
Castes: Social groups into which Hindus are born. The four main castes are: Sudras *(Laborers)*, Vaisyas *(Producers)*, Kshatriyas *(Administrators)*, Brahmins *(Seers)*.

Yoga: Discipline which helps a Hindu rise above his self-limitations. There are four major kinds of yoga: Jnana yoga *(to realize God through knowledge: thinking, listening)*; Bhakti yoga *(to realize God through love)*; Karma yoga *(to realize God through work: Kind deeds done for no reward)*; Raja yoga *(to realize God through spiritual exercises: (1) abstaining from injury, lying, stealing, sensuality, and greed; (2) cleanliness, contentment, self-control, studiousness, and contemplation; (3) body posture–assuming special positions for meditation; (4) breath control; (5) turning the thoughts inward; (6) being alone with thoughts; (7) concentrating on God so that thinker and thought merge; (8) realizing the one-ness with God–Samadhi.)*

Avatara: Incarnations of God in human life, such as Rama, Krishna, Christ.

OM symbol of the triune God

The four wants of man: (1) Pleasure; (2) Success *(wealth, fame, power)*; (3) Duty *(beyond the wish to gain is the wish to give)*; (4) Liberation *(moksha or makti) infinite being.*



Lotus symbol of Hinduism

The four stages of a Hindu life: (1) Student; (2) Householder; (3) Retirement *(working out a philosophy of life)*; (4) Wanderer *(free from all attachment of life – Sanyasi.)*

HOW TO SIT IN THE HINDU POSITION FOR MEDITATION

You may wish to begin with the "Half Lotus" position . . . .

1. Begin by sitting with your legs straight out before you.

2. Put your right foot against the upper part of your left thigh.

3. Put your left foot in the fold of your right leg. Hands can be on knees or on the floor behind you.

After you have learned to be comfortable in the "Half Lotus," try the "Full Lotus" position . . . .

1. Begin by placing the left foot as high on the right as possible. The left knee should be touching the floor,

2. Place the right foot on the left thigh. You can alternate legs if necessary.

3. The knees should be on the floor; the bottoms of the feet should be up. The hands can be on the knees, or in the lap with palms up.

HOW TO DRESS LIKE AN INDIAN HINDU WOMAN

There are a number of different ways of draping a sari; one of the simplest is illustrated here. Material, five to six yards long, should be wide enough to reach from the waist to the ankle, with a bit more left for tucking in at the waist. Cotton or silk, plain or printed, may be used. If the material is printed or embroidered, one end usually has more adornment on it. This is the end that is draped over the shoulder and sometimes the head. It is called the *pallu*.

To drape a sari, start with the plain end (if one end is decorated), and begin in front by tucking it into a half-slip band or tape tied snugly about the waist. Work from the left, toward the back, tucking the cloth in all the way round until one complete circle is made. If the wearer is slim, tuck the material in once around again, like a wrap-around skirt, before making the four to seven spaced pleats that, fastened securely in front, give the needed fullness for walking. Bring the rest of the yardage around under the right arm, across the front, up over the left shoulder, and let the *pallu* fall down the back, first pleating it at the shoulder and fastening it with a long, clasped pin. The modern young woman in India, however, has abandoned the shoulder pin, just as she wears modern sleeveless blouses and deep V-necks in place of the short-sleeved bodice and old-fashioned round neck.

A Hindu woman usually parts her hair in the middle and draws it into a bun at the back of her neck. Bracelets, pendant earrings, and a necklace are customary jewelry for the well-dressed woman or girl. On her feet she wears open sandals.

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RECIPES FROM INDIA

Shrimp Curry

Ingredients

2½ pounds cleaned, fresh shrimp (4 cups) (Can be frozen)
1 chicken bouillon cube
1 cup boiling water
5 tablespoons butter or margarine
½ cup minced onion
6 tablespoons flour
2½ teaspoons curry powder
1¼ teaspoons salt
1½ teaspoons granulated sugar
¼ teaspoon powdered ginger
2 cups milk
1 teaspoon lemon juice
6 cups boiled white rice (Can be processed rice)

While the shrimp is boiling and the rice is cooking, make the curry as follows:
Melt bouillon cube in a cup of boiling water. Melt butter in frying pan over low heat, add onion, and simmer. Slowly stir flour, curry powder, salt, sugar, and ginger into frying pan. Stir in melted bouillon and add milk. Cook mixture slowly, stirring constantly until thickened. Add shrimp and lemon juice to mixture. Ladle curry mixture over cooked rice or serve rice plain in separate bowls and allow diners to add sauce individually.

Note: For a classroom experience 3-ounce paper cups and plastic spoons may be used for ease in serving. In India spoons are often omitted. Curry also can be made without shrimp.

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Gajreli

Ingredients

2 pounds grated carrots
1 large can (14 ounces) condensed milk
¼ cup water
¼ cup grated coconut (½ package)
1 pound sugar
¼ pound butter
½ cup raisins

Boil the grated carrots, milk, water, and sugar together until nearly dry, stirring constantly. Add raisins and coconut. Spread in a shallow, greased pan (13″ x 9″ x 2″) and cut into squares when almost cool.

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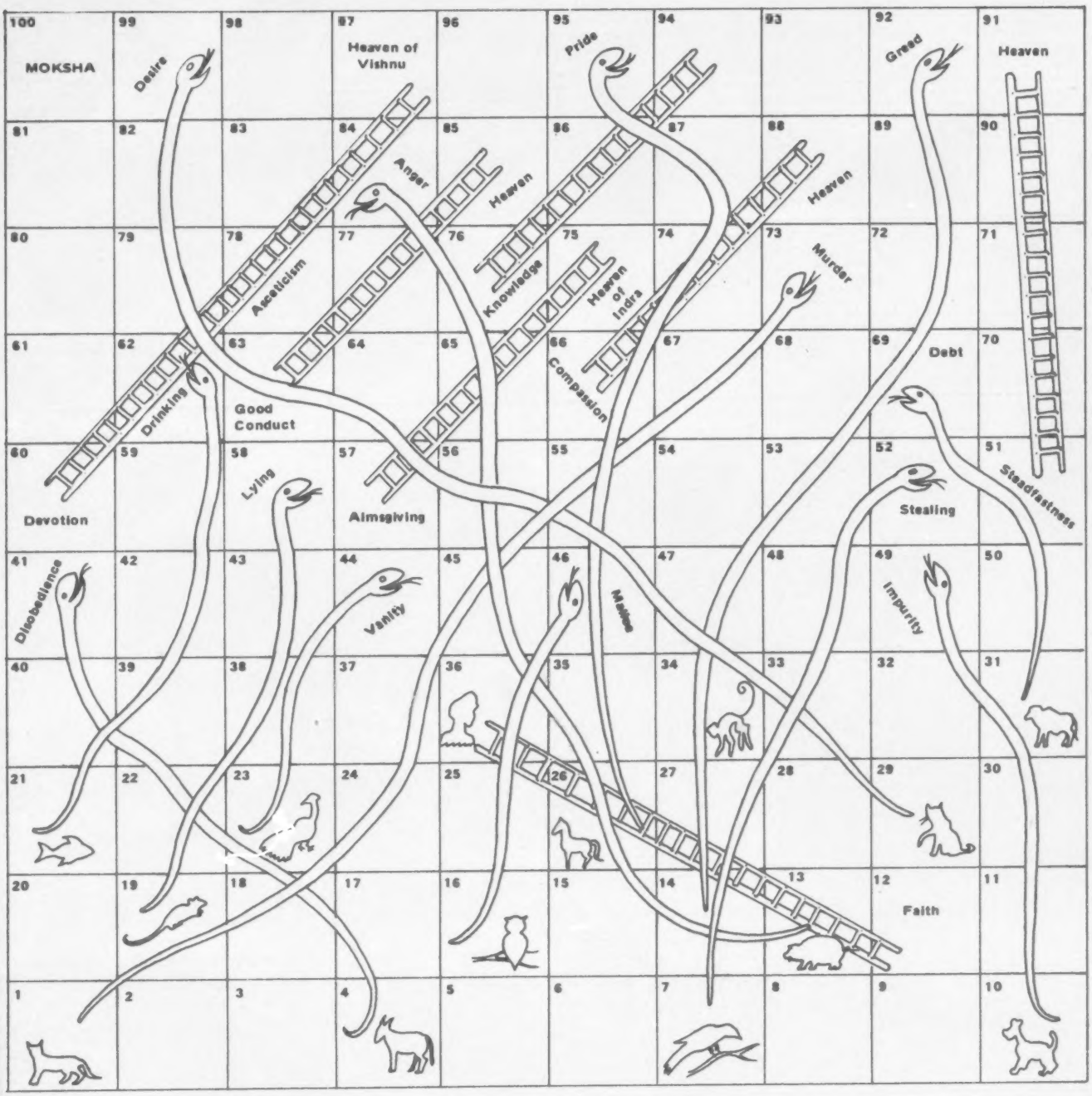
THE HINDU GAME OF SNAKES AND LADDERS FROM INDIA
(Called Moksha Patamu)



This game is fun and also teaches the Hindu belief in a series of reincarnations or transmigrations that lead to the ultimate goal of Moksha (deliverance from re-birth). According to this belief, a person is reborn higher in the social system if he or she has lived a good life, or lower if it has been a life of evil. The rebirth can be to an animal level if the law of karma reflects an evil life.

Directions:

To play the game, spin the dice or spinners. Players have markers so that each one begins at space 36 (Manhood's Estate) and moves ahead according to the number he threw. If the marker lands on a snake's head, then it must move down to the square at the snake's tail. If it stops at the bottom of a ladder, it may advance to the square at the top of the ladder. The object of the game is to see who can reach Moksha first.

GROWING UP IN INDIA

(Programmed learning. Read each paragraph with the answers covered. Fill in the blank at the end of each paragraph and then uncover the answer to check your own. If you were correct, go on. If not, re-read the paragraph.)

Mohan watched his father throw the clay stature into the air and saw it drop into the river with a resounding splash. Only ten days before, he had helped his father shape the statue out of clay from the river banks. The statue had been used in the celebration called the Durga Puga.

Mohan watched his father throw a _____ in the river. **statue**

All during the past ten days, Mohan had taken part in the special celebration that brought honor to the statue. Each day he had put rice in front of the statue, while his mother had honored it with flowers and fruit.

Mohan had put _____ in front of the statue each day. **rice**

But Mohan was not sad to see the statue thrown into the river, because he had been told that it was only a reminder of God, who cannot really be seen. Together with his father he said to the statue as it went into the water: "I return you to the Source from which you came."

The statue was a _____ of God to Mohan. **reminder**

In India, the country where Mohan lives, most of the people belong to the Hindu religion. They believe that God is everywhere and in everything, but they like to have many statues and pictures to use in worship.

Most of the people in India belong to the _____ religion. **Hindu**

Mohan, too, belongs to the Hindu religion, and he is allowed to take full part in the religious life of his village because he has been confirmed in a special ceremony. In the ceremony, the village priest places a sacred thread on a young boy and says a special prayer with him.

Mohan has been confirmed with the _____ ceremony. **sacred thread**

Though God is called by many different names in the Hindu religion, his main name is Brahman. Yet Hindus believe that Brahman is known in three special ways: as creator, as preserver, and as destroyer.

The main name for God in the Hindu religion is _____. **Brahman**

On the way home from the river Mohan asked his father why some people in India pray to God by the name of Vishnu, and others pray to Shiva. Mohan's father explained that Vishnu is the name for the protecting power of God and Shiva is the name for the destroying power.

Other names for God in the Hindu religion are _____ and _____ **Vishnu and Shiva**

"I can understand why people worship the protecting power, but why do people worship the destroying power?" Mohan asked. "Why is Shiva so honored?"

"Ah," answered his father, "you ask wisely. But do you not see that old forms of life have to go in order to make room for the new? Death is but a gateway to a new life. We believe that when a person dies, his soul is born again into a new body."

Hindus believe that _____ is a gateway to a new life. **death**

Mohan thought a lot about his father's words. On the next Thursday, when Mohan was visiting the village priest, Mohan asked another question. "Why are some people in India born into lower castes, or groups, while others are born into higher groups. Is it fair for some people to have so much more than others?"

"Perhaps," answered the priest, "it seems unfair, but that is because we do not know about everybody's past lives. In the Hindu religion, we believe that a person is born into a higher caste if he has lived a good life before, and he is born into a lower caste if that is all he deserves."

In India, persons are born into higher or lower _____. **castes**

The priest went on to explain that Hindus believe in the law of *Karma*. This word means that everybody gets what he deserves, even though he may have to die and be born again to receive the reward. According to the law of *Karma* a person in the lowest caste of society, who lives a good life, will be born into a family of higher caste in the next life.

The Hindu word for getting what one deserves is _____. **karma**

"Suppose," Mohan asked, "that a person is already in the very highest caste or group of society. And suppose that he or she lives a very good life. Where would the law of *karma* lead to after that?"

"We believe," answered the priest, "That when a person gets that far along the ladder of life, his or her soul will not be reborn into another body, but will reach *moksha*, which is a special one-ness with God–with Brahman."

The final goal in life for Hindus is _____. **moksha**

THE RAMAYANA

Out of the country of India comes an epic ballad as basic to Eastern literature as Homer's Odyssey is to Western literature. Growing from a shorter version that began soon after 1000 B.C., the epic was told and re-told, elaborated and enlarged upon over several centuries, until it emerged about 300 B.C. as a completed work of 24,000 Sanskrit couplets. Today, however, good abridged translations are available in English.

In addition to the gripping narrative and charm of wording, this epic gives an insight to the moral and ethical qualities of Indian belief. The hero, Rama, personifies noble manhood, with all of his boldness, tenderness, honesty, loyalty, and integrity. Sita, his wife, is the ideal of Indian womanhood, in that she is gentle, kind, beautiful, loyal, and true. Lakshman remains as the faithful and helpful brother; in all the adventures there is the narrative thread of adventure and endurance, basic to the Hindu approach to life with its mixture of suffering and perseverence. To many Indians, Rama is an incarnation, showing the qualities of divinity.

The Narrative

Long ago in one of the provinces of Northern India, King Dasa-ratha had a son Rama who went to a neighboring kingdom to seek a bride. In that neighboring kingdom, King Janek had declared a contest to see which young man could best bend his iron bow. King Janek had promised his daughter Sita's hand in marriage to the winner of the contest. Rama came, along with many others, to take his turn at the iron bow. The epic describes the contest in these words:

Rama lifted high the cover of the pond'rous iron car,
Gazed with consious pride and prowess on the mighty bow of war.

"Let me," humbly spake the hero, "on this bow my fingers place,
Let me lift and bend this weapon, help me with your loving grace."

"Be it so," the *rishi* answered, "be it so," the monarch said,
Rama lifted high the weapon on his stalwart arms displayed.

Wond'ring gazed the kings assembled as the son of Raghu's race
Proudly raised the bow of Rudra with a warrio;'s stately grace,

Proudly strung the bow of Rudra which the kings had tried in vain,
Drew the cord with force resistless till the weapon snapped in twain!

Like the thunder's pealing accent rose the loud terrific clang,
And the firm earth shook and trembled and the hills in echoes rang.

Pale and white the startled monarchs slowly from their terror woke,
And with royal grace and greetings, Janek to the *rishi* spoke:

"Now my ancient eyes have witnessed wond'rous deeds by Rama done,
Deeds surpassing thought and fancy wrought by Dasa-ratha's son,

And the proud and peerless princess, Sita, glory of my house,
Sheds on me an added lustre as she weds a godlike spouse . . . . "

Thus Rama and Sita were married–described in epic words:

Softly came the sweet-eyed Sita–bridal blush upon her brow–
Rama in his manly beauty came to take the sacred vow . . . .

And a rain of flowers descended from the sky serene and fair,
And a soft celestial music filled the fresh and fragrant air.

The couple settled down to live in the kingdom of King Dasa-ratha. When the king became so aged that he knew his days of life were numbered, he began making preparations to have Rama, his oldest son, crowned king. But King Dasa-ratha had another wife who employed strategy to put her son on the throne instead. It seems that this second wife at one time had saved the king's life, and he had promised her two wishes that could be granted at any time of her life. Now, this queen, Kaikeyi, came to King Dasa-ratha saying:

"These are queen Kaikeyi's wishes, these are boons for which I pray,
I would see my son anointed, Rama banished on this day!"

Poor King Dasa-ratha! He was in a hopeless situation. Much as he wanted to crown his oldest son Rama to the throne, he knew that he was duty-bound to keep his promise to queen Kaikeyi, and to crown his son by her, instead of Rama.

The next morning, when Rama came to pay his respects to his father, the aged king, rent with grief, broke the news that there could be no coronation for the oldest son, and instead Rama should live fourteen years in the forests. In telling Rama about his banishment, King Dasa-ratha gave the excuse that Rama was to serve fourteen years to make up for the life of a fourteen-year-old boy that the king had killed in a hunting accident.

Calmly Rama heard the mandate, grief nor anger touched his heart,
Calmly from his father's empire and his home prepared to part.

When Rama broke the news to Sita, and sadly proclaimed that the two of them would have to be separated for the fourteen years of his banishment, Sita implored him to let her go with him.

For the faithful woman follows where her wedded lord may lead,
In the banishment of Rama, Sita's exile is decreed . . . .

Vainly gentle Rama pleaded dangers of the jungle life,
Vainly spoke of toil and trial to a true and tender wife!

Not only Sita, but also Rama's brother Lakshman asked to go into the forest for the fourteen years of exile. Thus the three royal figures began their long journey into the jungle. Crowds of citizens lined the streets to bid farewell to the wanderers as they began their journey into the forests of southern India. Many of the citizens followed the royal ones until they were far into the forest.

On a bed of leaf and verdure Rama and his Sita slept,
Faithful Lakshman with Sumantra nightly watch and vigils kept,

And the stars their silent lustre on the weary exiles shed,
And on wood and rolling river night her darksome mantle spread . . . .

Morning dawned, and far they wandered, by their people loved and lost,
Drove through grove and flowering woodland, rippling rill and river crost . . . .

Meanwhile the aged Dasa-ratha, in mourning for all that had happened, "blest his banished son and died." The son who was to assume the throne traveled deep into the forest to find Rama and ask him to come back and rule in his place, but Rama, true to his promise, refused and bade farewell for the fourteen years of his decreed exile. Then Rama, Sita, and Lakshman wandered farther and farther from home until they came to a hermit village in the southern jungles and settled there to live. They made their living by hunting. One day in talking with a hermit couple, Rama learned that it was their son whom King Dasa-ratha had accidently shot while out hunting. But the hermit couple said that the king had built a temple in memory of the dead youth and they did not expect any further retribution. Then Rama knew that his exile within the woods was for some reason other than the one the king had given him.

One day the sister of the evil Ravana wandered in the woods and saw Rama and Lakshman. She fell in love with them and pursued them, but they both rejected her. In her anger, she prevailed upon her evil brother to get revenge.

At her request, Ravana devised a plan. He sent a deer close to the cabin of Rama, and when Rama and Lakshman went to hunt the deer, Sita was kidnapped. In anguish, as she was being carried away by the cruel Ravana, Sita spoke to the woodlands:

"Whisper to my righteous Rama when he seeks his homeward way,
Speak to Rama that his Sita ruthless Ravan bears away!

Ah my Rama, true and tender! Thou has loved me as thy life,
From this foul and impious Raksha thou shalt still revere thy wife."

When the hunters returned, they found only an empty cabin awaiting them. Sita was gone. In grief, the two began searching the forest to find Sita, but their search was in vain. Finally Rama came upon a village of aboriginal inhabitants described as monkeys, and he enlisted their aid. Hanuman, the leader of the "monkeys" went on a lengthy search and finally located Sita on the Island of Ceylon where Ravana had taken her. She was exiled in a grove because she had refused the advances made by Ravana. Hanuman gave Sita a token from Rama and brought Rama a token from Sita to show that he had found her.

A war followed, between the forces of Rama and Ravana. Hanuman is reported to have formed a bridge of monkeys to cross the water, and the invasion of Ceylon began. In the battle, first Lakshman was wounded and Rama mourned over him.

"Art thou fallen, gallant Lakshman, death and faintness on me creep,
Weary of this fatal contest, let me by my brother sleep.

Weary of the strife and triumph, since my faithful friend is gone,
Rama follows in his footsteps and his task on earth is done! . . . .

Best of brothers, best of warriors, wherefore thus unconscious lie,
Mother, wife, and brother wait thee, open once more thy sleeping eye!" . . . .

And by loving Rama tended Lakshman in his strength arose,
Stirred by thoughts of fatal vengance, Rama sought the flying foes.

The rest of the battle is described in detail. In one version, when both Rama and Lakshman are wounded, Hanuman goes north to the Himalaya mountains to bring back healing herbs. Finally Ravana is conquered and Sita is won back to Rama again.

But Rama fears that if he takes Sita back to his kingdom, the people will say that he is bringing back a woman who has lived with another man. To prove her fidelity to Rama, Sita undergoes a trial by fire. Into a large bonfire, Sita walks, certain that the fire god Agni will protect her from the flames because of her purity. As she emerges from the flames:

Not a curl upon her tresses, not a blossom on her brow
Not a fiber of her mantle did with tarnished lustre glow;

Witness of our sins and virtures, God of Fire incarnate spake
Bade the sorrow-striken Rama back his sinless wife to take.

So Rama was free to take back his wife Sita and the fourteen years of exile had ended. Rama, Sita, and Lakshman traveled back to their kingdom and their glorious return and subsequent reign are described in glowing terms:

Joy! Joy! in bright Ayodhya gladness filled the hearts of all,
Joy! Joy! a lofty music sounded in the royal hall,

Fourteen years of woe were ended. Rama now assumed his own.
And they placed the weary wand'rer on his father's ancient throne,

And they brought the sacred water from each distant stream and hill,
From the vast and boundless ocean, from each far and sacred rill . . . .

And 'tis told by ancient sages, during Rama's happy reign,
Death untimely, dire diseases, came not to his subject men,

Widows wept not in their sorrow for their 'bands untimely loss,
Mothers wept not in their anguish for their babes by Yama crost,

Robbers, cheats, and gay deceivers tempted not with lying word,
Neighbor loved his righteous neighbor and the people loved their lord!

QUESTIONS

1. How did Rama win Sita for his bride?
2. Why did King Dasa-ratha banish Rama from the kingdom?
3. What *excuse* did he give for the banishment?
4. How many years did Rama have to stay in the forest?
5. What evil man kidnapped Sita?
6. Who helped Rama find Sita?
7. How did Rama rescue Sita?
8. How did Sita prove her loyalty to Rama?
9. Where did Rama and Sita go after their fourteen years of banishment ended?
10. Describe the quality of life in the kingdom while Rama reigned as king.

A DRAMA FROM THE RAMAYANA

A Six Act Play

Cast of Characters

Rama, heir to the throne
Sita, his wife
Lakshman, Rama's brother
Narrator
Surpa-nakha, sister of Ravan
Ravan, the evil one
Hanuman, the monkey hero

Act One

About 1000 B.C., in one of the provinces of northern India; in the palace, Rama, heir to the throne, greets Sita, his wife.

Rama: Dearly beloved Sita, I come to bring sad news. I have just received a grievous pronouncement from my father.

Sita: What news, my husband and prince? Tell me. I am strong enough to bear the burden with you.

Rama: You know that my father has a wife Kaikeyi who once saved his life. When she saved his life, he offered her two wishes, and today she has asked that he grant them to her.

Sita: But what wishes does she ask?

Rama: Alas, she asks that her son Bharat be crowned king, and that I be banished from the kingdom.

Sita: Banished? You are to leave the kingdom? But wherever will you go?

Rama: I am to wander in the forest for fourteen years.

Sita: Then I shall go with you. We will not be separated.

Rama: Would that you could go with me. Banishment would not be so hard with you by my side. But it is not safe for you in the forest.

Sita: I have no fear of the pathless woodland as long as I am by your side. I will pick wild berries, and we will live together, fearless in our love.

Rama: But the forest is filled with wild animals. Tigers and serpents roam the thickets. I would fear for your safety, and would choose death before seeing you harmed.

Sita: What life for me would remain if we were parted? You are my life. Being with you is far greater than staying safe in the palace shelter.

Rama: I can see that you are determined to go with me.

Sita: Yes, yes! I shall be your companion and comfort. Whether in forest, glade, or palace, we must be together.

Rama: I am convinced. I do want you with me. Come, let us tell my brother, Lakshman.

Act Two

In another room of the palace, as Rama greets Lakshman.

Rama: Lakshman, have you heard the news? I am to be banished to the forest.

Lakshman *(bowing):* Tell me not, O elder brother.

Rama: Yes, I fear it is true. Sita has chosen to go with me, though I fear for her in the jungle.

Lakshman: Then I shall go with you also. I shall take my bow and arrows and be a source of protection. I shall take my ax to help build our home. We can find roots for food, and feast on the fruits of the forest.

Rama: As members of the Kosalas, we owe our allegiance to the new king. You will be needed here at the palace.

Lakshman: Not more than I will be needed by you and Sita. I must go with you, to bring whatever help I can offer.

Interlude

Narrator: Rama, Sita, Lakshman, and Sumantra, the chariot driver, departed for Danek's Forest. Crowds of townspeople, loyal to Rama and Sita, followed the chariot. When night came, all settled down to sleep in the forest. But Lakshman and Sumantra kept guard. The scene is described in epic words:

"On a bed of leaf and verdure Rama and his Sita slept.
Faithful Lakshman with Sumantra nightly watch and vigils kept.

And the stars their silent lustre on the weary exiles shed,
And on wood and rolling river night her darksome mantle spread."

Before dawn, the party traveled farther into the forest in order to get beyond the crowds that had follwed them for Rama knew that the others must return to the kingdom. Night and day the travelers edged their way deeper and deeper into the forest.

"Peacocks flew around them gaily, monkeys leaped on branches bent,
Fifth night of their endless wanderings in the forest thus they spent.

'Wake, my love, and list the warblings and the voices of the wood.'
Thus spake Rama when the morning on the eastern mountains stood."

On the sixth day, the party came to a hermit village in Chitra-kuta, and were asked to stay. Lakshman built a hut, and the exiles began life anew. But, later, the party traveled to southern India.

Act Three

In the forest of southern India. Surpa-nakha, sister to Ravan, the evil one, confronts Rama and Lakshman:

Surpa-nakha: Rama, your wife is no longer the beauty that you married. She is pale and thin and misshapen. No longer is she a worthy wife for you. But I am superhuman, and my beauty will never fade.
Rama: My Sita is always beautiful to me.
Surpa-nakha: I have traveled far and wide, and I know my desires. It is you whom I want. Leave her and be my love.
Rama: Never! My love is true. Sita is my honored wife. Perhaps you should get to know my brother Lakshman. He has no mate.
Surpa-nakha: *(to Lakshman)* You are young, but strong, and next to Rama you are my choice among mortal men.
Lakshman: I am a slave to my brother. Someone of your station should not be interested in a slave.
Surpa-nakha: I can see that my advances are not well received. "Beware a Raksha's fury and an injured female's wrath" . . . .

Interlude

Narrator: So furious was Surpa-nakha that she went to her brother, Ravan, and asked him to help her get revenge. Ravan sent an aid, disguised as a deer, to the forest to lure Sita's protectors away. Rama went in quest of the deer, but bade Lakshman stay to protect Sita. Then a voice sounding like Rama called for help, and Sita bade Lakshman go to protect Rama. Alone in the forest, Sita then encountered Ravan, the evil one, who of course was disguised.

Act Four

Just outside Sita's cabin:

Ravan: Ah, my fair maiden, how do you come to dwell in such a lowly place?
Sita: I am Rama's wife, and I have followed him in his banishment.
Ravan: But you are too beautiful to dwell in a forest hut. See your lips, how rosy! And your teeth are like sparkling pearls. Your raven hair allures me. Come, let me take you to my palace where I can give you all the luxuries of life!
Sita: But I gave up a palace to live with my Rama. No luxuries allure me. My heart is here, and here I remain.
Ravan: Oh, no. Not a chance. If you come not willingly, you will come unwillingly. *(grabs her to carry her away. Sita protests loudly)*
Sita: Rama! Rama! Help me! Lakshman, you were right, this is all a part of a foul plot to lure you away and leave me unprotected.
Ravan: Your protectors are deep in the forest. They will never hear you. Now you are mine, all mine.
Sita: *(Faintly, to the woodlands as she is carried away)* O woodland, whisper to my tender Rama that a cruel and evil one carries me away. I shall remain true to my Rama until he rescues me from this evil one. *(Exit)*

Interlude

Narrator: When Rama and Lakshman returned from chasing the deer, they found that the cabin was empty, and Sita was gone. Vainly Rama searched the forest for his missing wife. Finally with the help of Hanuman, the monkey hero, he discovered that Sita was imprisoned on the island of Ceylon. Rama sent Hanuman to visit Sita and plan a way for her escape.

Although Hanuman is described as a monkey, he is also thought to be of the primitive aborigenes tribe of people–in any event, he communicates with Rama and Sita. Returning to Ceylon *(one version says he crossed the waters over a bridge of monkeys)*, Hanuman found Sita exiled in a garden because she had refused the advances of the evil Ravan.

Act Five

Inside a walled garden on Ceylon:

Hanuman: At last I have found you–Sita, wife of Rama.

Sita: But who are you, and how do I know whether you are friend or foe?

Hanuman: Listen, and I will tell you your own story. Then you shall know that I am someone who knows you. You were once princess in the kingdom of Dasa-ratha, and Rama was to be crowned king. But when he was exiled, you followed him. Look, I hold Rama's ring as a token that he has sent me. *(shows her the ring)*

Sita: It is his ring! I would know it anywhere. But how came you here?

Hanuman: We sealed the mighty waters to come to this island. Now that I have found you, I need a token to prove to Rama that it is Sita I have found.

Sita: Here, take this tress from my hair. He will know it comes from me; and oh, may he soon come to remove me from this place.

Interlude

Narrator: Hanuman returned to Rama with the lock of Sita's hair. Rama began preparation for a war against Ravan. He enlisted the help of Hanuman and his friends. During the war, both Rama and Lakshman were wounded, and Hanuman went north to the Himilaya mountains to bring back healing herbs. Finally, the forces of Rama conquered the evil Ravan, and Sita was returned to her husband. By this time, the fourteen years of decreed exile were over, and Rama knew he was to return to his kingdom. But he had one problem.

Act Six

Back in the forest of southern India:

Rama: At last, you are returned to me, gentle Sita, my wife, my love.

Sita: Yet you look troubled, dear husband, my own.

Rama: All this while, you have lived in the palace of Ravan. How can we return to our kingdom when the people will not know if you have been true?

Sita: Rama, to you and to you alone I am true. But death is better than to live in the shadow of some dark suspicion. Come, Lakshman, prepare my funeral pyre.

Lakshman: I will do as you command, though my heart is heavy with the burdon of your choice.

Sita: *(to the god of fire as she steps into the flame but is unharmed)* "If in lifelong loving duty I am free from sin and blame, Witness of our sins and virtures, may this Fire protect my fame!"

Voice of the god of fire: *(to Rama)*

"Courted oft by royal Ravan in the forest far and lone,
True to wedded troth and virtue Sita thought of thee alone,

Pure is she in thought and action, pure and stainless, true and meek,
I, the witness of all actions, thus my sacred mandate speak!"

Rama: "I have known her ever sinless–let the world her virtue know, For the God of Fire is witness of her truth and changeless vow!" (*Clasps Sita in fond embrace*)

Interlude

Narrator: Rama, Sita, and their companions then traveled back to their kingdom, where Bharat gladly relinquished his rule in favor of the returning hero, saying:
"Let our city shrines and *chityas* with a lofty music shake,
And our priests to bright Immortals grateful gifts and offerings make" . . .

"Fourteen years of woe were ended, Rama now assumed his own,
And they placed the weary wand'rer on his father's ancient throne."

THE END

THE SANYASI by Rabindranath Tagore

A One Act Play

Cast of Characters

Sanyasi
Vasanti
Woman

Sanyasi stands outside the cave

Sanyasi: For me, the stream of time has stopped, on whose waves dances the world, like straws and twigs . . . I am free, I am the great solitary One. When I was thy slave, O Nature, thou didst set my heart against itself . . . . Till, when my world was spotted with tears and ashes, I took my oath that I would have revenge upon thee, interminable Appearance, mistress of endless disguises. I took shelter in the darkness–the castle of the Infinite–and fought the deceitful light day after day, till it lost all its weapons and lay powerless at my feet. Now when I am free of fear and desires, when the mist has vanished, and my reason shines pure and bright, let me go out into the kingdom of lies, and sit upon its heart, untouched, and unmoved.

(by the roadside)

Sanyasi: It is midday. The sun is growing strong. The sky looks like an overturned burning copper bowl. The earth breathes hot sighs, and the whirling sands dance by. What sights of man I have seen! Can I ever again shrink back into the smallness of these creatures, and become one of them? No, I am free. I have not this obstacle, this world around me . . . .

(Enter the girl Vasanti and a woman)

Woman: Girl, you are Raghu's daughter, aren't you? You should keep away from this road. Don't you know it goes to the temple?

Vasanti: I am on the farthest side, Lady.

Woman: But I thought my cloth-end touched you. I am taking my offerings to the goddess–I hope they are not polluted.

Vasanti: I assure you, your cloth did not touch me. *(The Woman goes.)* I am Vasanti, Raghu's daughter. May I come to you, father?

Sanyasi: Why not, child?

Vasanti: I am a pollution, as they call me.

Sanyasi: But they are all that,–a pollution. They roll in the dust of existence. Only he is pure who has washed away the world from his mind. But what have you done, daughter?

Vasanti: My father, who is dead, had defied their laws and their gods. He would not perform their rites.

Sanyasi: Why do you stand away from me?

Vasanti: Will you touch me?

Sanyasi: Yes, because nothing can touch me truly. I am ever away in the endless . . . . You can sit here, if you wish.

Vasanti: *(breaking into sobs)* Never tell me to leave you, when once you have taken me near you.

Sanyasi: Wipe away your tears, child. I am a Sanyasi. I have neither hatred nor attachment in my heart–I never claim you as mine; therefore I can never discard you. You are to me as this blue sky is,–you are,–yet you are not.

Vasanti: Father, I am deserted by gods and men alike.

Sanyasi: So am I. I have deserted both gods and men.

Vasanti: You have no mother?

Sanyasi: No.

Vasanti: Nor father?

Sanyasi: No.

Vasanti: Nor any friend?

Sanyasi: No.

Vasanti: Then I shall be with you.–You won't leave me?

Sanyasi: I have done with leaving. You can stay near me, yet never coming near me.

Vasanti: I do not understand you, father. Tell me, is there no shelter for me in the whole world?

Sanyasi: Shelter? Don't you know this world is a bottomless chasm? The swarm of creatures, coming out from the hole of nothingness, seeks for shelter, and enters into the gaping mouth of this emptiness, and is lost. These are the ghosts of lies around you, who hold their market of illusions–and the foods which they sell are shadows. They only decieve your hunger, but do not satisfy. Come away from here, child, come away.

Vasanti: But, father, they seem so happy in this world. Can we not watch them from the roadside?

Sanyasi: Alas, they do not understand. They cannot see that this world is death spread out to eternity.–It dies every moment, yet never comes to the end.–And we, the creatures of this world, live by feeling upon death.

Vasanti: Father, you frighten me . . . .

Sanyasi: What are you doing, my child?

Vasanti: I am looking at your broad palm, father. My hand is a little bird that finds its nest here. Your palm is great, like the great earth which holds all. These lines are the rivers, and these are hills. *(Puts her cheek upon it.)*

Sanyasi: Your touch is soft, my daughter, like the touch of sleep. It seems to me this touch has something of the great darkness, which touches one's soul with the wand of the eternal.–But, child, you are the moth of the daylight. You have your birds and flowers and fields–What can you find in me, who have my center in the One and my circumference nowhere?

Vasanti: I do not want anything else. Your life is enough for me.

Sanyasi: The girl imagines I love her,–foolish heart. She is happy in that thought. Let her nourish it. For they have been brought up in illusions, and they must have illusions to console them.

Vasanti: Father, this creeper trailing on the grass, seeking some tree to twine itself around, is my creeper. I have tended it and watered it from the time when it had pushed up only two little leaves into the air like an infant's cry. This creeper is me.–It has grown by the roadside; it can be so easily crushed. Do you see these beautiful little flowers, pale blue with white spots in their hearts?–these white spots are their dreams. Let me gently brush your forehead with these flowers. To me, things that are beautiful are the keys to all that I have not seen and not known.

Sanyasi: No, no, the beautiful is mere phantasy. To him who knows, the dust and the flowers are the same.–But what languor is this that is creeping into my blood and drawing before my eyes a thin mist-veil of all the rainbow colors? Is it Nature herself weaving her dreams around me, clouding my senses? *(Suddenly he tears the creeper and rises up.)* No more of this; for this is death. What game of yours is this with me, little girl? I am a Sanyasi, I have cut all my knots, I am free.–No, no not those tears, I cannot bear them . . . .

Vasanti: Leave me not, father,–I have none else but you.

Sanyasi: I must go, I thought that I had known,–but I do not know. Yet I must know. I leave you, to know who you are.

Vasanti: Father, if you leave me, I shall die.

Sanyasi: Let go my hand. Do not touch me. I must be free. *(He runs away.)*

Sanyasi in the village path

Sanyasi: Let my vows of Sanyasi go. I break my staff and my alms-bowl. This stately ship, this world which is crossing the sea of time.–let it take me up again, let me join once more the pilgrims. Oh, the fool who wanted to seek safety in swimming alone, and gave up the light of the sun and stars to pick his way with his glow-worm's lamp! The bird flies in the sky, not to fly away into the emptiness, but to come back again to this great earth.–I am free. I am free of the bodiless Chain of the Nay. I am free among things and forms and purpose. The finite is the true infinite, and love knows its truth. My girl, you are the spirit of all that is, and I can never leave you.

(Enters a woman with a child)

Woman: My obeisance to you, father. Let my child touch your feet with his head. He is sick. Bless him, father.

Sanyasi: But, daughter, I am no longer a Sanyasi. Do not mock me with your salutation.

Woman: Then who are you? What are you doing?

Sanyasi: I am seeking.

Woman: Seeking whom?

Sanyasi: Seeking my lost world back.–Do you know Raghu's daughter. Where is she?

Woman: Raghu's daughter? She is dead.

Sanyasi: No, she cannot be dead. No! No!

Woman: But what is her death to you, Sanyasi?

Sanyasi: Not only to me. It would be death to all.

Woman: I do not understand you.

Sanyasi: She can never be dead.

THE END

From *Collected Poems and Plays* by Rabindrananth Tagore. Abridged, with permission of Macmillan Publishing Co., Inc.

Resource Pages: Buddhism

BUDDHISM

Founder: Siddhartha Gautama (560-480 B.C.) who became the Buddha, the "Enlightened One"

The doctrine of the "Middle way"–living half way between luxury and poverty.

The Four Noble Truths

1. In life, suffering abounds
2. Suffering is caused by desire – the ego.
3. The cure lies in overcoming selfish craving.
4. The cure can be accomplished by following the Eightfold Path.

The Eightfold Path:

1. Right knowledge
2. Right motives
3. Right speech
4. Right action (do not steal, kill, lie, commit adultery, or drink intoxicants)
5. Right occupation
6. Right perseverance
7. Right awareness (of self and world)
8. Right absorption (deliverance of self into the infinite)

The Pagoda, Buddhist architecture that began as roof over Buddha's remains.

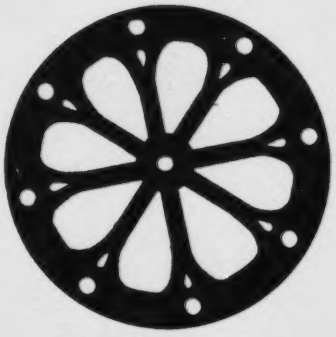
Since Buddhism grew out of Hinduism, it kept the assumption than humans are re-born into new bodies, and that the goal of life is the absorption of the self into the infinite. Such absorption in Buddhism is called Nirvana. Unlike Hinduism, Buddhism ignores caste, Hindu rituals, and metaphysics.

The sacred literature of Buddhism is the *Three Baskets of Wisdom (Tripitaka)* , written down from oral tradition about 150 years after the Buddha lived.

The Main Types of Buddhism:

Theravada (Hinayana) in southeast Asia: Burma, Ceylon, Thailand–stressing individual salvation, holding to traditional thoughts

Mahayana, in northern Asia: China, Japan, Korea, the Viet Nams, Laos – stressing social salvation, having a number of sects, and diverse thoughts. **(Zen** is a sect of Mahayana Buddhism.)



Symbol of Buddhism
The Wheel of Law – The eight spokes represent the Eightfold Path

The Bodhi Tree. The place of enlightenment

1

On Opening the Sutra

The Dharma incomparably profound and exquisite
Is rarely met with, even in hundreds of thousands of millions of kalpas;
We are now permitted to see it, to listen to it, to accept and hold it;
May we truly understand the meaning of the Tathagata's words!

2

Confession

All the evil karma ever committed by me since of old,
On account of greed, anger, and folly, which have no beginning,
Born of my body, mouth, and thought–
I now make full open confession of it.

3

The Threefold Refuge

I take refuge in the Buddha;
I take refuge in the Dharma;
I take refuge in the Sangha.
I take refuge in the Buddha, the incomparably honored one;
I take refuge in the Dharma, honorable for its purity;
I take refuge in the Sangha, honorable for its harmonious life.
I have finished taking refuge in the Buddha;
I have finished taking refuge in the Dharma;
I have finished taking refuge in the Sangha.

4

The Four Great Vows

However innumerable things are, I vow to save them;
However inexhaustable the passions are, I vow to extinguish them;
However immeasureable the Dharmas are, I vow to master them;
However incomparable the Buddha-truth is, I vow to attain it . . . .

5

The Teaching of the Seven Buddhas

Not to commit evils,
But to do all that is good.
And to keep one's thoughts pure–
This is the teaching of all the Buddhas.

6

The Gatha of Impermanence

All composite things are impermanent;
They are subject to birth and death;
Put an end to birth and death,
And there is blissful tranquility.

Dharma is law, truth, religious teaching; *kalpa* is an immense period of time. *Tathagata* is a title for Buddha meaning, "He who has full realization of the Truth." *Sangha* is the fellowship or congregation.

Sutras printed from Manual of Zen Buddhism, D.T. Suzuki
New York, Ballantine Books, 1974.

INSTRUCTIONS FOR MAKING "TIBETAN BUDDHIST PRAYER WHEELS" *(Mills)*

Use any thin rod–a dowel stick, metal or plastic rod–for the "axil."

For the "barrel" use a small, round can (e.g., small evaporated milk can). Remove the label, paint, or glue paper over it.

Put a hole in the bottom of the can and stick the rod through.

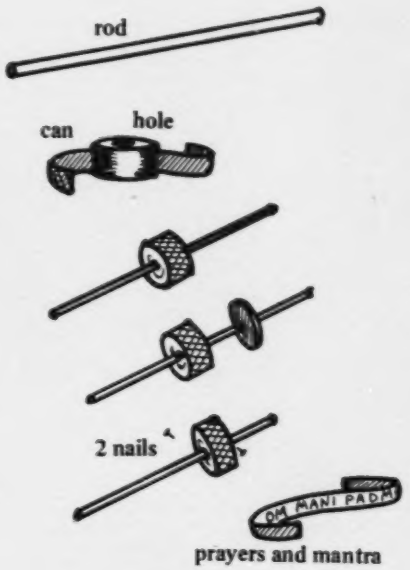
Fix a top for the can, so that the rod can go through the top, also. (If the top of the can has been removed, use heavy cardboard or wood to replace the top.)

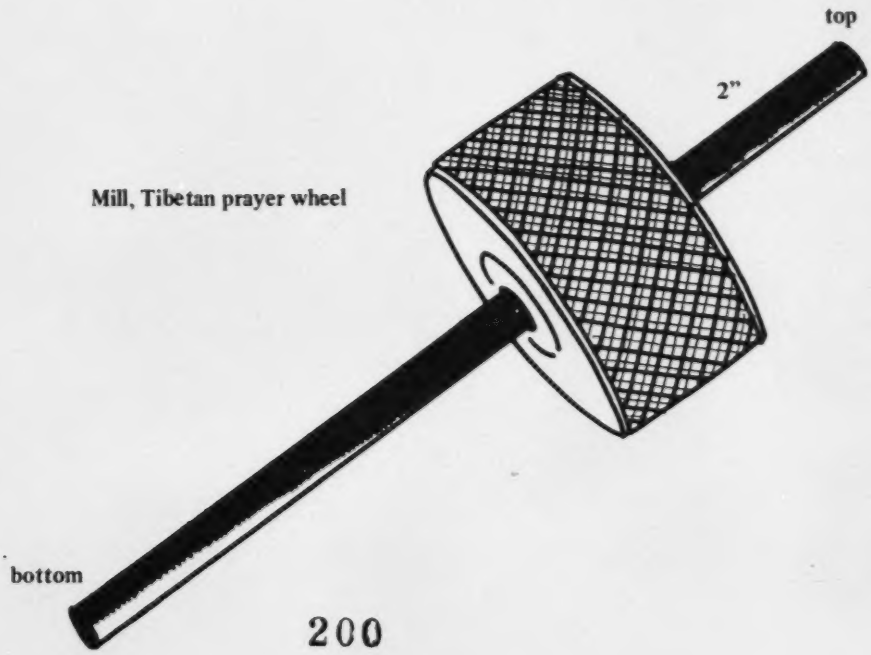
Put small nails through the rod at top and bottom of can so that the "barrel" is secure on one spot on the rod, two inches from top of rod.

Before finally sealing the top in place, write prayers and a mantra such as the following, on paper, and insert these in "barrel":

OM MANI PADME HUM – "OM! THE JEWEL IS IN THE LOTUS, HUM!"

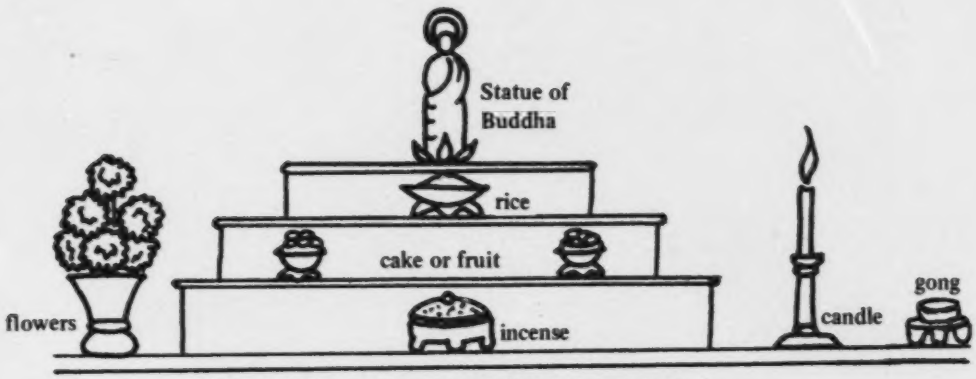
With the prayer wheel complete, spin the "barrel" to rotate the prayers and mantra.



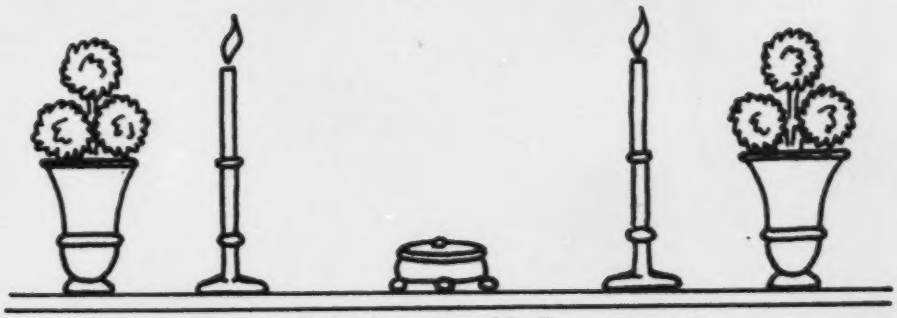


Mill, Tibetan prayer wheel

A BUDDHIST HOME ALTAR *(Obutsudan)*



This is the Mitsugusoku or "set of three" arrangement.



This is the Gokusoku or "set of five" arrangement.

The offerings are made in thanksgiving for blessings received.
Fresh flowers only!

THE STORY OF BUDDHA

About 560 years before Christ, a baby boy was born to the king of a small land inside India. The baby was named Siddhartha Gautama. Seven wise men came to see the baby, and told that he would grow up to be very important. "If this baby grows up and stays among the ruling people, he will become king of all India." said the wise men. "But if he leaves the riches of his home for a lowly life, he will become a world savior."

The baby's last name was _____. **Gautama**

Gautama's father wanted him to be king of all India, so he gave his son all the rich pleasures he could provide. Three palaces and forty thousand dancing girls were given to the boy as he grew up. Orders went out to all the servants that they should clear every path where Gautama might walk, so that he would never see any sad or ugly sight.

Gautama's father wanted him to be _____ of all India. **king**

But one day when young Gautama was out riding, by chance he saw an old man who looked very sad with his gray hair, broken teeth, and hunched back. For the first time, Gautama learned that old age is something everybody must face.

Gautama learned that everybody must face _____ _____. **old age**

The next day, in spite of all the servants' work, Gautama happened to see another sad person—this time a man who was very sick, lying in the dirt by the road. Now for the first time, Gautama knew that sickness can come to anybody in the world.

Gautama learned that _____ can happen to anybody. **sickness**

On the third day, Gautama again went riding, and this time he saw someone who had died. He realized that death comes to all people.

Suddenly the pleasures of the rich palaces and the songs of the dancing girls seemed empty to this young man. He longed for a life where meanings would be bigger than pleasure, and where old age, sickness, and death would not matter.

The pleasures of rich palaces seemed _____ to him. **empty**

On the fourth day as Gautama was out riding, he saw a monk with shaven head, yellow robe, and bowl. He learned that the monk was living a religious life away from rich pleasures. The look of real happiness on the monk's face led Gautama to wish such a life for himself.

The monk had a look of _____ _____ on his face. **real happiness**

Now Gautama had reached twenty-nine years of age by this time, and he had a wife and a little son, both of whom he loved very much. But he could not get over the feeling that he should seek a deeper meaning in life.

So one dark night, Gautama kissed his wife and son as they slept, and rode off on his white horse into the midst of the forest. He lived in the woods for six years. During that time, he listened to many words of wisdom from a Hindu teacher in the forest.

Gautama went off to live in the _____ for six years. **forest**

Since the rich life of pleasure had seemed so empty to him, Gautama decided to try a life of no earthly joys. For days, he would eat only enough food to keep him alive—often just one bean a day. He became so weak that if his friends had not brought him some soup he would surely have died.

Often Gautama ate only _____ _____ a day. **one bean**

So Gautama found that going without food was just as meaningless as too much food had been in his rich life at the palace. Gautama decided that if too many worldly goods make life empty, and if going hungry is also meaningless, then real living must be found somewhere in the middle way.

"The best life," said Gautama, "is in the middle, between too much and too little."

Gautama found that the best life is in the _____. **middle**

Content now, to live in the middle way, in between too much and too little, Gautama sat down under a Bo tree to try to think of the deepest meaning of life. All night he sat under the Bo tree, thinking, thinking, thinking.

All night, Gautama sat thinking under the _____ tree. **Bo**

As dawn appeared, suddenly from his deep thought Gautama felt that he had found his answer. Red blossoms fell from the Bo tree and it seemed as if the whole world trembled in wonder. From that moment on, Gautama was called "Buddha" meaning "The Enlightened One."

Gautama came to be called "Buddha" meaning _____. **"The Enlightened One"**

What was the answer that Buddha found that night under the Bo tree? We can find the answer by looking at the kind of life he lived for the next forty-five years of his life. Moving about over the country for the rest of his life, Buddha tried to help each person in just the right way. To some persons he gave good advice, to others he gave words of cheer, and to the lonely ones he was a best friend.

To help each person is the meaning of life _____ found. **Buddha**

At the age of eighty, Buddha went to dinner with a friend and ate some mushrooms that by mistake were poison ones. Buddha knew that he was going to die, but he did not want his friend to feel any blame. So, as many friends gathered around the bed of the dying Buddha, he told them that of all the meals he had ever eaten, the two he enjoyed most were: the one that he ate before that marvelous evening under the Bo tree, and this last one at the home of a friend.

Buddha tried to keep his friend from feeling any _____. **blame**

After Buddha died, friends gathered his sermons and sayings into a sacred book which they call *The Three Baskets of Wisdom*. Today, followers of Buddha are called "Buddhists" and they still try to follow the teachings of Buddha such as the "Eight Rules of Life" and the "Five Commandments." They are: "Do not steal, do not kill, and do not lie; do not commit adultery, and do not become intoxicated."

The followers of the Buddha are called _____. **Buddhists**

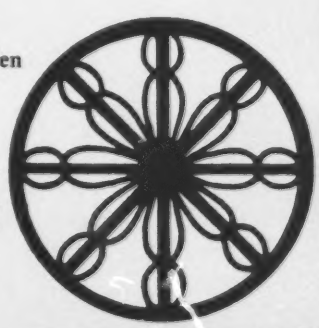
Some Buddhists stayed in India and helped reform the Hindu religion. Other Buddhists spread the religion of Buddha to China and Japan and other countries.

The religion of the followers of Buddha is still important for many people today, and it is called "Buddhism."

The name of the religion which the Buddha began is _____. **Buddhism**

In Japan today, a kind of Buddhism is called Zen. The followers of Zen try to follow the example of Buddha by helping as many other people as they can. They try to live lives that are so good that they will be ready for "Nirvana" which is a kind of heaven for them. Then, just as they are ready for Nirvana they say "Even though I have earned my way to heaven I will not go there. Instead I will stay here on earth and give my life helping others reach "Nirvana." Some day we will all go together.

A kind of Buddhism in Japan today is called _____. **Zen**



The Buddhist "Wheel of Law"
The eight spokes stand for
"The Eight Rules of Life."

SUMI-E
(Ink-picture)

This is the art of ink-brush painting, often associated with Zen Buddhism. It is done with black ink on white paper, with the dash and simplicity that characterizes Zen. The paper is allowed to show in the background, with the bold strokes accenting the main lines and dim strokes made with watered ink.

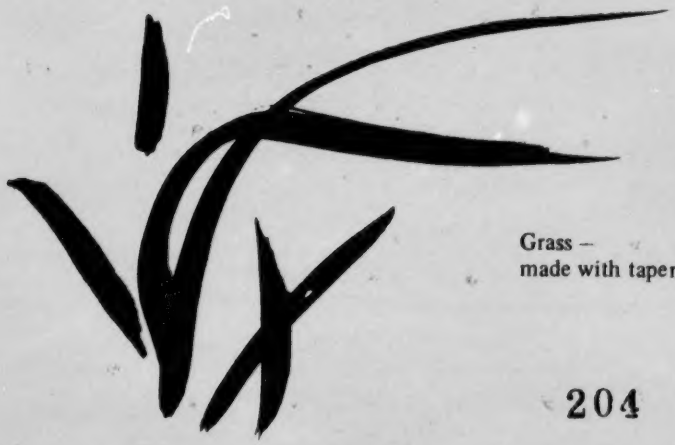
Although the inkstone (sazuri) is the best source of ink, any black drawing ink may be used. A watercolor brush that comes to a fine point is used. The brush is held as in the diagram, and can be perpendicular to the paper or at an angle. Thin strokes are made by touching only the point of the brush to the paper; wider strokes come as the brush is pressed closer to the paper.

A few simple forms are illustrated here:

Flower –
four petals,

then four more,

and others.



Grass –
made with tapered strokes

Tree –
starting with the trunk,
then adding branches by
short "crab claw" strokes,
such as this

IKEBANA

The Japanese art of flower arrangement

Arrangements in this style stress interesting lines rather than masses of flowers, and they tend to be asymetrical rather than exactly balanced. Thus the Ikebana arrangement will have open spaces, and the mouth of the vase must show. The container is usually simple and well proportioned. Seldom would an ornate vase be used in Ikebana. There is much use of exotic forms such as found in driftwood, vines, cattails, weeds, split bamboo (curled into circles), thistles, thorns, seed pods, and coral. Often a single flower, with blossom and two or three leaves, is combined with some of these exotic forms. To hold the arrangement in place in a shallow bowl, a "pinholder" or "pricker" base is often used. A few typical flower arrangements in Ikebana style are shown below.

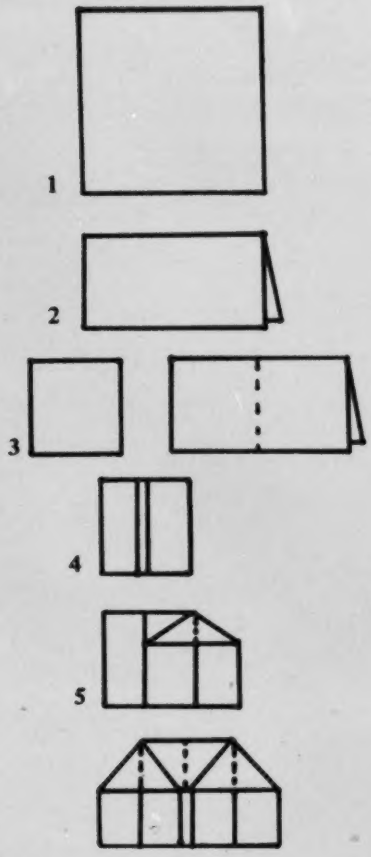
Nagiere style of early Japanese arrangement (about 1500 A.D.) In this style, if the line on the left is long, the line on the right must be shorter.

Rikkwa, the standing flower arrangement, symbolizes middle and distant mountains, waterfall, river, and village. Stems group together for a short distance as they rise above the vase. Simplified form of this, the shoka, groups the arrangement on basic lines of three stems.

Shoka

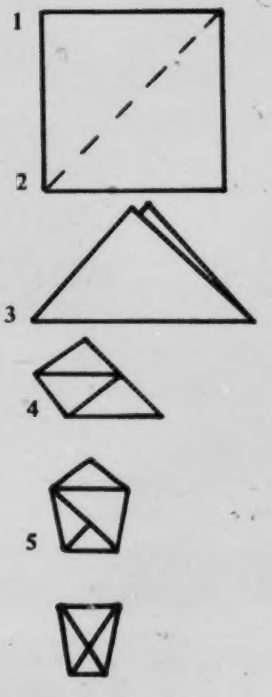
Moon arrangement from classical era of Ikebana. Stems emerge from circular vase at an angle. Lines pointing left indicate a waxing moon.

To fold a house:



1. Begin with a square piece of paper.
2. Fold top edge to meet bottom edge, so that half of the paper is now showing.
3. Fold side edge to meet other side, so that one-fourth of the paper is showing, then open back to position 2.
4. With folded edge on top, bring each side in to touch the crease made in step 3.
5. Open out one of the new flaps by holding its inner corner at center crease and extending its other corner out, forming a triangle at top of flap (triangle is roof).
6. Repeat step 5. with the other flap. Your house is complete. But you can draw doors and windows on it if you choose.

To fold a cup:



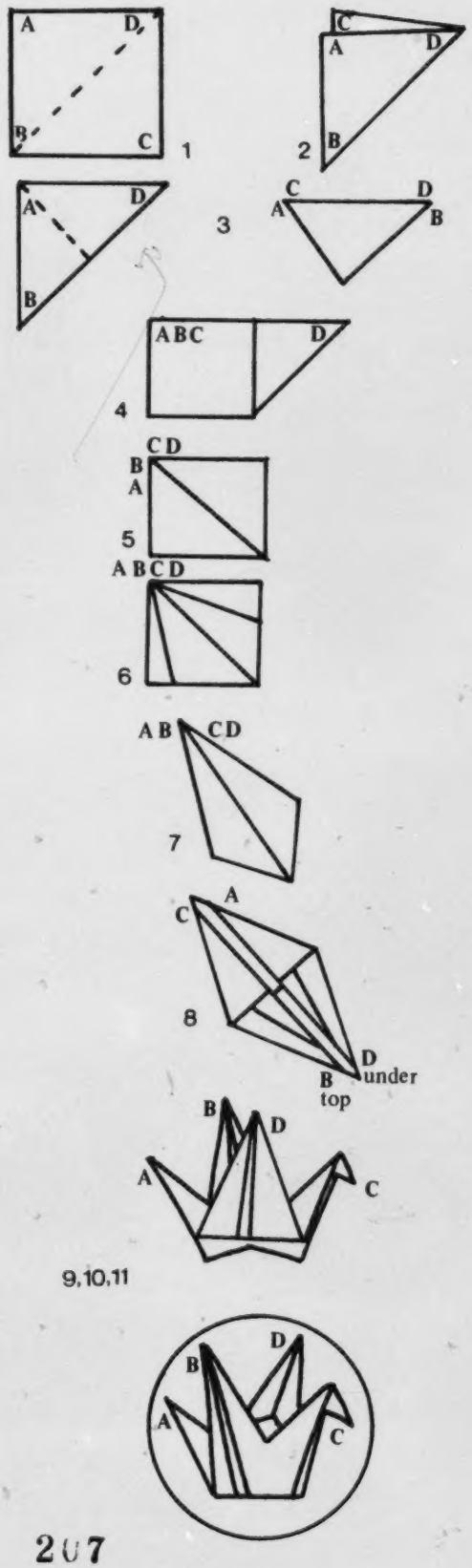
1. Begin with a square piece of paper.
2. Fold diagonally.
3. With folded crease at bottom, bring left angle to touch right side so that the top line of this angle is parallel to the bottom fold.
4. Bring right-hand angle to touch left side, as reverse process of step 4.
5. Fold top triangle (single sheet) forward, to make front top edge of cup.
6. Fold the remaining single sheet of top triangle backward to make back edge of cup. Now you can open out your cup by separating the front and back rims. Fill it with water, and drink!

JAPANESE ART OF ORIGAMI *(Paper folding)*

To fold a crane:

1. Begin with a square piece of paper.
2. Letter the corners as shown in diagram, and fold diagonally so that A meets C.
3. Fold paper again diagonally in half so that D meets B.
4. Hold the point where A meets C and form a square of one triangle by folding B over to meet A and C.
5. Now make another square, with the other triangle, as D meets A. (Now A, B, C, and D are together.)
6. Now, holding A, C, and D together, pull out B and fold the paper edges in to meet and thus form two long triangles with two acute angles at B and one each at C and A. Bring B in by C and A.
7. Turn paper over. Holding A, C, and B, pull out D and repeat step 6, only this time the slim triangles will have acute angles at D and C and D and A respectively.
8. The folded paper is now shaped like a kite. Take the sharp angle B at the "tail" of the kite and fold it downward, creasing across a line where the kite crosspiece would be. Do the same to the other side of the "kite" so that D is folded down and meets B. D and B are now the tips of the wings of your crane.
9. Turn crane so that wings point upward. To form the crane's head, fold the C point inside out and fold the tip under just a little way from the end.
10. To form the tail of the crane, fold the A triangle inside out.
11. Pull the wings out parallel to the ground, pull on head and tail, and wings will flap as in flight.
12. Blow on the hole underneath crane to fill out his body.
13. Give him to a friend as your way of saying, "I hope you live a hundred years."

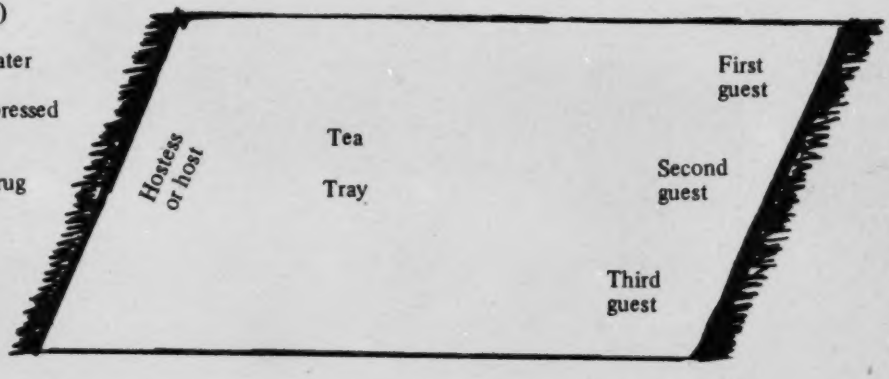
Note: This is a simplified method. Consult an *origami* book for a more refined version.



JAPANESE TEA CEREMONY

There are many styles of this ceremony, and this is a simple version of one. It is to be performed in dignity, and in silence.

Equipment needed:
Teapot with hot water
(charcoal burner underneath, optional)
Container of green tea powder
Split bamboo tea whisk
Bamboo spoon (or regular spoon)
Small bowl
Empty container for cleanin g water
Paper napkins
Tray of sweet cakes (compressed sugar)
Napkins (paper)
Perform the ceremony on a rug or mat, sitting as in diagram.



Guests remove shoes and each sits on his feet, facing hostess.

Hostess enters, bows, and places equipment on rug in front of self.

Each guest bows by placing hands on knees, fingertips touching floor, thumbs and index fingers making a triangle, head dropping to chin level.

Each guest places a napkin on rug in front of him/herself.

With one hand, hostess places tray of sweet cakes on rug before first guest.

Guest bows, takes one cake from tray to his or her napkin, then turns to guest on left and bows, passing the tray. That guest bows to him, places one sweet from tray to napkin, and turns and bows and passes tray to next guest.

The last guest then passes t he tray back to hostess with a bow, and sweets are eaten.

Hostess then places three spoonfulls of tea powder in bowl, pours hot water in, and beats the mixture to a froth with the bamboo whisk.

Hostess then turns the bowl so that the design faces first guest, and places bowl before first guest with a bow.

First guest bows, lifts bowl, holding left hand underneath and right hand around bowl so that fingers touch sides of bowl and right thumb is on top rim.

Guest turns bowl clockwise so that design is at side, lifts to lips and drinks.

Guest then wipes with fingers where lips touched bowl, wipes fingers on napkin, and sets bowl on rug. With elbows on thighs, guest turns bowl to admire its artistry, looking at all sides, and at bottom to see artist's name. Guest then turns bowl so that design faces hostess, and with one hand returns it to hostess and bows. Hostess bows.

Hostess washes the bowl with water from tea kettle (water is poured into empty container) and wipes the bowl dry.

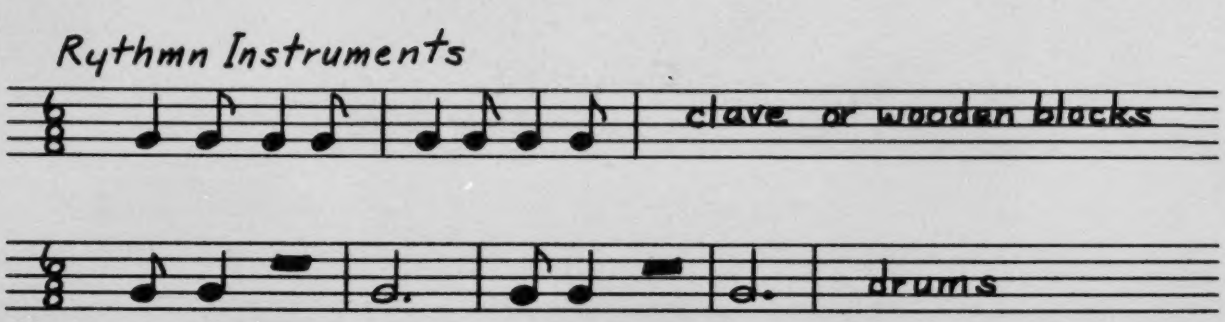
Hostess then repeats the ceremony with the next guest until all are served.

Hostess bows to guests. Guests bow and express gratitude for the ceremony.

Hostess removes instruments to kitchen, guests rise and ceremony is over.

Bowing position

Regular position for tea ceremony



DANCE STEPS FOR THE BON ODORI

Dancers form a circle around the music-makers. In time to the music, the dancers progress around and around the circle, single-file. If the sheet music in this section is being used, note that there is a brief introduction and then a notation of where dancers begin. Dance steps are as follows:

Foot movements coincide with arm movements.

The Basic Step:

Step forward on r. foot	Raise r. arm slightly above eye level
Bring l. foot to r. foot (l. toes to side of r. heel)	Lift l. hand to touch r. arm between wrist and elbow
Step forward on l. foot	Raise l. arm slightly above eye level
Bring r. foot to l. foot (r. toes to side of l. heel)	Lift r. hand to touch l. arm between wrist and elbow

Repeat the basic step four times, then do pause movement.

The Pause

Step forward on r. foot	Cross hands in front of self, uncross and move each hand outward
Bring l. foot parallel to r.	Clap

Repeat the basic step four more times then do alternate step twice.

The Alternate Step

Step forward on r. foot	Extend r. arm in front of self (l. arm falls back behind self)
Step forward on l. foot	Extend l. arm in front of self (r. arm falls back behind self)
Step backward on l. foot	Extend r. arm in front of self (l. arm falls in back of self)
Step backward on r. foot	Extend l. arm in front of self (r. arm falls back of self)

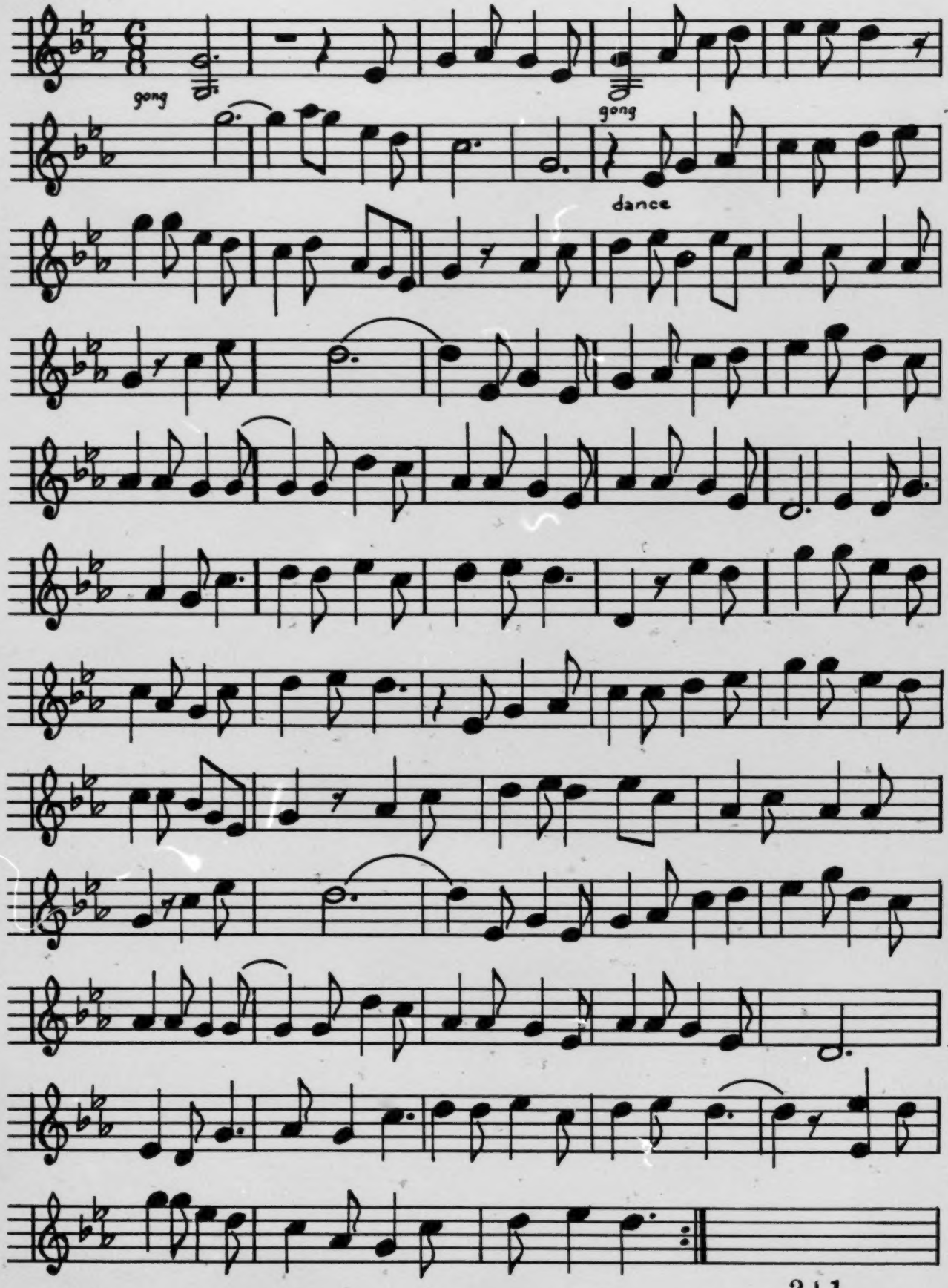
Now dancers are ready to begin entire dance over again. Dance can proceed as long as musician plays (repeating the music from the sheet several times)

The sheet music can be played on a piano accompanied by percussion instruments such as a clave and wooden blocks. The gong sound can be made with a triangle if no gong is available. This music in Japan is not made with a piano, so other instruments can be substituted.

This dance is rendered more colorful and authentic if dancers wear kimono costumes. Usually girls wear very wide sashes while boys wear narrow ones.

Records of Japanese music can be obtained from Folkways Records, 43 W. 61st St., New York, N.Y. 10023; a record, "Songs and Sounds of the Orient" can be obtained from Japan Air Lines (150 Powell, San Francisco, Calif.).

Light & lively
(d. = 100)

THE BON ODORI

Transcribed by Barbara Burkhalter

Resource Pages:

Confucianism, Taoism, Shintoism

CONFUCIANISM

Founder: Kung Fu-tzu (Kung, the Master) who lived from 551 to 479 B.C. His name has been spelled "Confucius" by English translators. A "would-be" politician, Confucius was one of the world's greatest teachers. Like Socrates, he was a one-man university! His method was asking questions. Much of his wisdom he distilled from Chinese classics, but his own thoughts are added.

Five key concepts in his ethics:

1. **JEN:** Goodness, human-heartedness. "The man who possesses *jen*, wishing to be established himself, seeks also to enlarge others."
2. **CHUN-TZU:** Integrity. "His approach to others is not in terms of what he can get but what he can do to accommodate."
3. **LI:** Propriety, tradition. "The man of *li* is equally moved from enthusiasm as from indifference." See the Five Relationships of *li*.
4. **TE:** Power of moral example. The strength of example that leads men to choose the right.
5. **WEN:** Esthetic mode of culture. The arts of peace are music, painting and poetry. They are not "art for art's sake," but media of moral education.

The five relationships of *li*:

Ruler and subject: The ruler should be benevolent, the subject should be loyal.

Father and son: A father should be loving, a son reverential.

Elder brother and younger: The elder brother should be gentle, the younger brother, respectful.

Husband and wife: A husband should be "good," a wife, "listening."

Elder friend and younger friend: The elder friend should be considerate, the younger friend should be deferential.

萬世師表

Some Sayings of Confucius:

"I will not grieve that men do not know me; I will grieve that I do not know men."

"To go too far is as bad as to fall short."

"When you see a good man, try to follow his example, and when you see a bad man, search yourself for his faults."

"A gentleman is shamed when his words are better than his deeds."

"To know what you know, and to know what you do not know, is the quality of one who knows."

"A man who has made a mistake and does not correct it is making another mistake."

"What I do not want others to do unto me, I do not want to do to them."

TAOISM

Founder: Lao Tzu, born about 604 B.C. Actually, we do not know this founder's real name; "Lao Tzu" is a title meaning "Grand Old Master." The religion he proclaimed grew out of the wish to make life on earth as much like "Tao" as possible, and "Tao" is the way of quiet strength, like the way of heaven.

According to the legends that grew around him, Lao Tzu lived a life like the "Tao," and he began to move off into the western hills to spend the last days. But the keeper of the Hankao pass stopped him and asked him to write down his wisdom. Lao Tzu stepped aside and wrote a small book called the *Tao Te Ching*, meaning *The Way and its Power*. It is only 5,000 characters long, but has been sacred scripture for 2,500 years.

When Lao Tzu finished the *Tao Te Ching*, he mounted astride his water buffalo and rode off into the western hills, never to be seen again.

Here is one of the many poems found in the *Tao Te Ching:*

"The softest stuff in the world
Penetrates quickly the hardest;
Insubstantial, it enters
Where no room is.

By this I know the benefit
Of something done by quiet being;
In all the world but few can know
Accomplishment apart from work,
Instruction where no words are used."

In this poem, the "Way" is compared to water, which takes the lowest place, but in time wears away the hardest granite.

Persons who live by this "Tao" have this same kind of quiet strength.

The Symbol of Taoism is called the *Tai Chi*

The symbol tells that all of life is made up of opposites, but it takes both to make a full circle. In each side there is a little of the other. (See dots)

Tai Chi Ch'uan is a way of moving in slow motion, making circles with the arms to express the symbol of *Tai Chi* and to capture the feeling of life in harmony with *Tao*.

Taoism is from the rural areas of China, where life is close to nature.

SHINTOISM

Shinto (the Way, "tao" of the gods "shin") is the main religion of Japan, along with Buddhism. It is not a religion with a human founder, but has grown from ancient mythology into a way of life.

According to Shinto mythology, two gods, Izanagi and Izanami, descended from heaven to earth and stirred the ocean with a jeweled spear. The foam that dripped off the spear curdled and formed the islands of Japan. Then they went to live there, and gave birth to the sun goddess whose grandson became the first emperor. (In 1946, however, the emperor renounced his divinity.)

Shinto shrine with torii

At the shrine, the priest recites *norito* or ritualistic prayers before the altars. In each shrine there is a *shintai* or sacred object but it is kept concealed in the "holy place" behind the altar.

As the worshipper approaches the shrine, he goes through a succession of *torii* special archways, thus leaving the "world" behind and entering the holy place.

Shintoism abounds in festivals. It does not have regular congregational worship, but persons come a few at a time at various times throughout the week.

Japanese Haiku poetry expresses Shinto love of nature. It is also a Zen Buddhist art form.

"As she washes rice,
Her smiling face is briefly
Lit by a firefly."

"It is nice to read
News that our spring rain also
Visited your town."

"Over the ruins
Of a shrine, a chestnut tree
Still lifts its candles."

"A rain cloud darkens
Red maples clinging to crags
By a waterfall."

"Cuckoo, if you must,
Cry to the moon, not to me . . .
I've heard your story."

Tai Chi Chuan is a way of moving in slow motion, making circles with the arms to express the symbol of *Tai Chi* and to capture the feeling of life in harmony with the *Tao*. Taoism is from the rural areas of China, where life is close to nature.

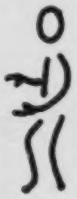
EAST **WEST**

Stand relaxed, facing north.

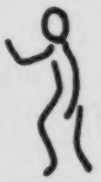
Raise arms out in front of self, shoulder level, palms down.

Bend elbows to draw arms in, palms down, knees slightly bent.

Bend knees to lower body to semi-sitting position, arms to knees, palms down. Raise body, knees only slightly bent.



Pivot right toes east, bring left hand in, palm up; move right hand above, palm down, as if holding a ball.

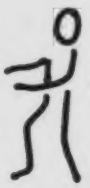


Shift weight to right foot, raising right arm, lowering left arm, then lowering right arm.

Step forward on left foot, bringing left hand under right wrist; pivot right toes back to north.

Lower right arm and raise left arm to level of face, weight still on left foot.

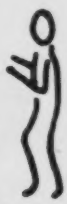
Pivot right toes east, shift weight to right foot; turn body east, as hands hold imaginary ball, left on top.



Reverse hands to right over left; pull body back and shift weight to left foot.

Lower arms, turn waist north and then west as arms "roll back" to point west.

Turn body east, weight shifts back to right foot. Move arms east with left hand pressing out on right hand.

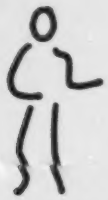


Bend elbows to bring hands in close to body; shift weight to left foot, pivot toes east.

All motions are slow, as in slow-motion films. Movements are continuous, one flowing into the next. When the arms are raised, they go up slowly, as if floating to the top of water, and when lowered, they go down gently like a leaf falling from a tree. These motions express life in harmony with the universe, and arms make circular motions like the curves of the Taoist symbol, the *tai chi*. Notice that as one arm goes up, the other goes down, and *vice versa* to express the positive and negative forces of the yang and the yin.

EAST

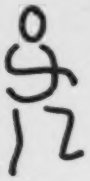
Extend arms out as if pushing foward. Weight shifts to left foot as body leans forward. Draw back and shift weight to right foot.



Pivot left foot north; shift weight to left foot as arms move to west, waist level, and right foot also pivots north.

WEST

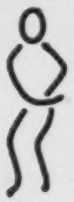
With wrist high, drop right fingers as if holding a tea bag. Hold left hand, palm up, under to "catch the drop." Move hands east, across waist.



Shift weight to right foot, extend "tea bag" hand north as left hand remains close to waist. Step west with left foot, heel first.

Single whip
Move left arm west, shoulder level, pointing out from the body. Shift weight to left foot.

Play guitar *(Right)*
Shift weight to right foot and pivot left toes north. Move left hand in, waist level, pointing north as right hand becomes the guitar, pointing north, elbow bent at waist.



Rock back on left foot, as hands move west at waist with left hand palm on top of right wrist.

Strike with shoulder
Shift weight to right foot as right shoulder pushes north as if striking or pushing.

White crane spreads wings
Move right arm counter-clockwise so that fingers point up and palm is level to face, as left foot steps west.

Brush knee
Right arm moves clockwise as left arm moves counter-clockwise full circle to brush left knee (the arms make a figure 8).

Play guitar *(Left)*
Left arm continues past knee to point west, extended, as right arm extends west but elbow at waist.

Shifting weight to left foot, punch right fist under left arm; withdraw and shift weight to right foot.

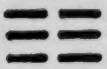
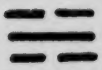
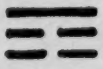
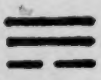
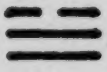
Cross hands
Pivot left toes north and distribute weight on both feet. Cross hands on chest, palms in, right hand on top.

DIRECTIONS FOR CONSULTING THE *I CHING–THE BOOK OF CHANGE*

As you follow this procedure, you are in company with millions of Taoists from ancient times till the present. You will need a copy of the *I Ching* (which can be purchased in hardback or paperback or borrowed from a library), three identical coins, and a stick of incense. Pencil and paper will be needed for writing down the hexagram that will guide you to your advice from the book. A thorough and time-consuming method is by using 50 yarrow sticks instead of the three coins, and is described in the book if you wish to be authentic. The following method is adequate, however, for getting a general idea of this time-honored procedure for getting advice on a decision or inquiry. Steps are as follows:

1. Take your copy of the *I Ching* from its resting place on a high shelf and place it on a table facing south, in the middle of a room. Write your inquiry clearly and concentrate upon it in your mind. Place incense and matches before the book.
2. Standing before the table, so that you are facing north, bow three times, light the incense, and pass the coins three times through the smoke.
3. Toss the coins gently so that they land on the clear space of the table before the incense and the book. If two or three of the coins are tails (the side inscribed with the value of the coin) draw a *yin* line (broken) for the bottom of your hexagram. If three or two are heads (the side not inscribed with value) draw an unbroken *(yang)* line.
4. Toss the coins again, to determine in the same way the line immediately above the first line. Keep tossing coins in this manner until six lines, proceding from the bottom to the top, have been drawn. You now have the hexagram which will lead you to the advice pertaining to your inquiry.
5. If you are using a Blofield translation of the *I Ching*, page 65 will indicate the number of your hexagram. Other translations will have an equivalent page. Read the advice on the hexagram corresponding to the one you drew.

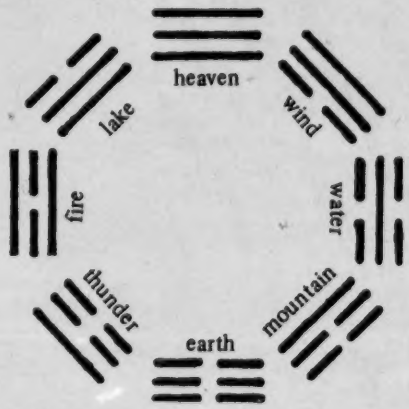
EACH HEXAGRAM CONSISTS OF TWO TRIGRAMS. TRIGRAMS WITH THEIR MEANINGS ARE AS FOLLOWS:

HEAVEN	EARTH	THUNDER	WATER	MOUNTAIN	WIND	FIRE	LAKE	(natural designation)
								
FATHER	MOTHER	FIRST SON	SECOND SON	THIRD SON	FIRST DAUGHTER	SECOND DAUGHTER	THIRD DAUGHTER	(family designation)

(Note that the father is denoted by three unbroken lines, mother by three broken lines, and children are denoted by the odd line of the trigram: if it is broken, the child is female, if it is unbroken, the child is male. The odd line on the bottom indicates first-born of that sex; on the middle line, the second-born of that sex; on the top line, the third-born of that sex. Trigrams are always read from the bottom to the top.)

A HEXAGRAM:

The above hexagram is number 3, consisting of the two trigrams of thunder and water. There are 64 hexagrams in all.



Fu Hsi's circular arrangement of trigrams in pairs of opposites.

EGGS FOO YONG

Ingredients

1 cup sliced mushrooms
1 onion, thinly sliced
1 stalk celery, diced
4 tablespoons butter or margerine
6 eggs
1 Tsp. salt
Dash of pepper
1 tsp. Soy Sauce
½ cup diced cooked meat or turkey
Heated Soy Sauce

Saute mushrooms, onion, and celery in 2 tablespoons of butter for about five minutes, put aside.
Beat eggs, mix with remaining ingredients except heated soy sauce.
Add sauteed vegetables to egg mixture and blend.
Melt 2 tablespoons butter in skillet.
Spoon in egg mixture as if making pancakes.
Cook until eggs are firm and brown on both sides.
Stack like pancakes and serve with the heated soy sauce.

SWEET AND SOUR PORK

Ingredients

½ cup salad oil
4 pounds spareribs
1 teaspoon salt
¼ cup soy sauce
2 tablespoons flour
1 cup pineapple juice
2 tablespoons sugar
1 cup water
¼ cup vinegar
1 cup chunk-style pineapple
1 green pepper
1 tablespoon cornstarch

Have butcher cut spareribs across the rib about 1½ inches long. Cut between ribs. Sprinkle with salt and soy sauce and brown on all sides. Add the flour and cook in oil until bubbly. Add pineapple juice, vinegar, sugar and water. Cook on top of burner until meat is tender.

Add pineapple, green pepper; cut in 1-inch squares and cornstarch mixed with 1 tablespoon of water. Cook for five minutes more and serve with rice.

Try eating this dish with chop sticks.

These dishes can be cooked in a classroom with an electric hotplate or electric skillet. They can be served with paper plates and chopsticks (which can be bought at oriental stores). If there is not a store near you, you can order Chinese chopsticks at 10¢ apiece from the following address:

MARUYAMA'S
100 N. 18th Street
St. Louis, Missouri 63103

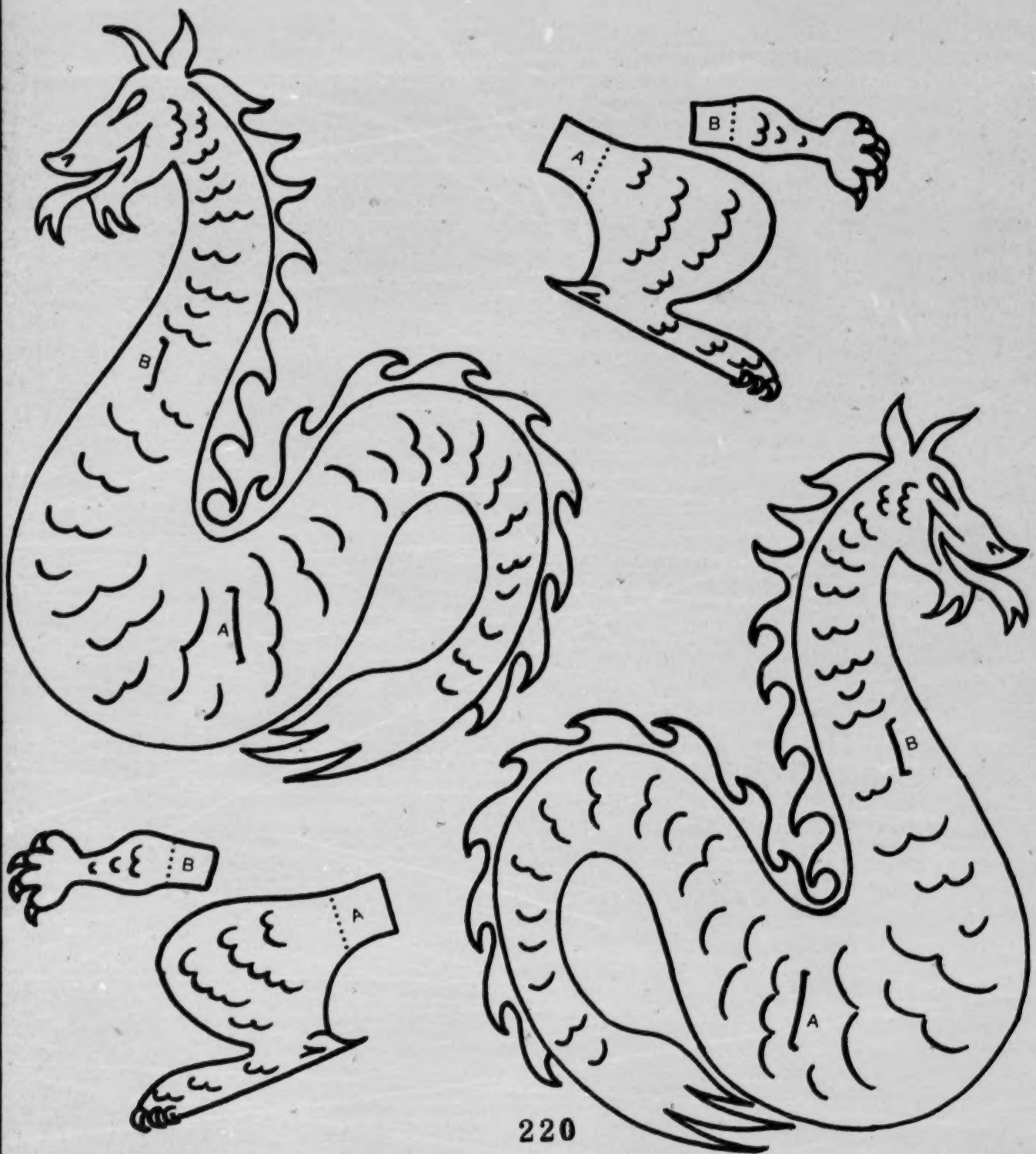
Japanese chopsticks can be bought 48 pairs for $1.50 (disposable).

Make - A - Dragon

In the East dragons often symbolize power. Color and cut out the pieces on this sheet. Then put them together to make your own dragon.

Two sides of your dragon are included here. You can paste these together after they have been colored. If you wish to give them added strength, back them with cardboard or heavy paper. You can back the legs in the same way. Then cut the places marked A and B on the dragon's body and insert the arms and legs.

You can add spirit to your dragon by pasting sequins over his scales and adding a dab of fluorescent paint to his eyes. Use your imagination to think of additional ideas.



DECORATE FOR A SHINTO FESTIVAL

To celebrate Girls' Day as in Japan on the third day of the third month, have each girl in your class bring in a small doll with her name on it. Arrange the dolls on tiered shelves. At the top shelf, put an emporer and an empress doll. This custom is followed in homes in connection with Girls' Festival.

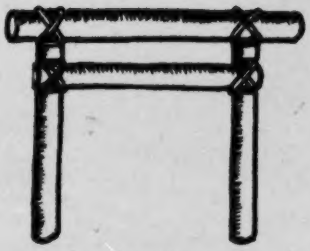
To celebrate Boys' Day as in Japan on the fifth day of the fifth month, have the boys make carp banners and tie each banner to a vertical pole (bamboo if available) with the oldest boy's at the top and the others in descending order of age. Ordinary kite string will do for tying. If the carp banners are made double, of tissue paper, the outdoor breezes may waft them outward from the pole like kites! Indoors, you could try a fan to blow the banners. The air should flow through the fish mouth to inflate and waft the carp (fish).

Carp banners are usually designed in black or red. In Japan they are often made of cotton cloth and saved from year to year. Otherwise, they are inexpensively made of paper, cut double and glued together at the edges. The outline here is merely a suggestion. Most carp banners for the Boys' Festival are several feet long. If no tissue (such as gift wrap) paper is available, try butcher paper (thin) or shelf paper or newspaper. Be sure the mouth is left open – the student can begin to inflate the fish by blowing into its mouth. Scales, fins, etc. can be painted on with tempora paint, or drawn with felt-tip marker, or crayons.

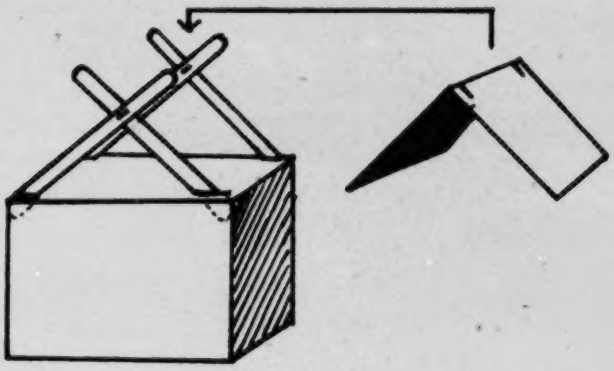
Though these festivals are celebrated during separate months in Japan, your classroom experiences could be simultaneous or on consecutive days. In a public school or other objective learning situation, it is usually better for students to experience events in simulation at times other than when they are being celebrated by worshippers of that religion.

MAKE SHINTO TORII

The simple form of torii is two upright poles with a horizontal pole on top extending beyond verticals, and a shorter horizontal beneath it. This can be made of four sticks, lashed together with string, as in diagram.

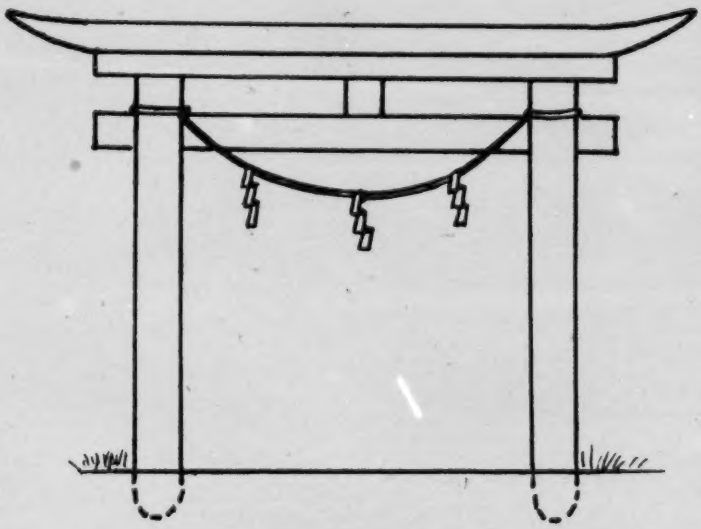


Simple form



A shrine could be simulated from a small box (about 4" X 4" X 4") with opening as "entrance" of shrine. For roof, criss-cross emory boards (stapled at right angles with an inch protruding in each direction at top. You will need two sets of these "roof joists" – one for front and one for back of roof. Fasten the joists into slits in top edges of box. Place a paper or cardboard roof (folded at top) by cutting slits in it and resting it on joists with inch-protruding parts coming through the slits.

To make an ornate form, use balsa wood (for square posts) or dowel sticks (for round posts). If you use ½ inch posts, they should be 3 inches tall (longer if part is to be stuck in ground). The top horizontal (curved) should be 5 inches, the lower horizontal, 4 inches, as in diagram. A "Taboo rope" can be hung from post to post, with zig-zag papers (to ward off evil spirits) dangling from rope. Poles and horizontals can be attached by niche-cuts as in a log cabin, and glued, with top pieces glued to verticals.



See section in text for ideas of putting shrine and torii in a miniature "Japanese garden."

Resource Pages: Judaism

JUDAISM

HOLIDAYS:

Sabbath: The day of rest is the most important Jewish holiday and comes each week from Sundown Friday to Sundown Saturday. As it begins, the woman of the house, with her family around her, lights the Sabbath candle with the blessing: **"Blessed art Thou, O Lord Our God, King of the Universe, Who hast sanctified us by Thy laws and commanded us to kindle the Sabbath light."** Conservative* and Reform Jews go to Synagogue after dinner, Orthodox Jews (head of the family) go before dinner. Synagogue services are also held on Saturday morning.

Rosh Hashanah: Rosh (beginning of) Hashanah (the year) is the Jewish New Year. It is celebrated by the sounding of the Shofar (ram's horn) in the synagogue. There follow ten days of spiritual renewal, followed by . . .

Yom Kippur: The Day of Atonement. This is the holiest day in the Jewish calendar–the tenth day of the "High Holy Days." It is devoted to fasting, meditation, prayer, repentance, reconciliation toward men and God (September or October).

Succot: (Thanksgiving or Feast of the Booths) is a time to give thanks for the harvest. Booths are built and lived in for seven days (weather permitting). The booths are decorated with harvest fruit and special branches–reminiscent also of how God provided food for Moses and his people in the wilderness.

Simkhas Torah: The ending of the reading of Torah and beginning of reading it again.

Hanukkah: Eight days of celebration, usually in December, to commemorate the time when the Jews overcame the Syrian conquerors and restored the temple for worship. Only enough oil for one day was left, but by a miracle it burned for eight days until new oil for the "Ner Tamid" (eternal light) could be made. An additional candle is lit each night until all eight are burning. Gifts are exchanged, games played. One game used especially at this time is the dreydel game. A dreydel is a top with four sides–and on each side is a Hebrew letter. Each player has 'counters' of beans or corn and some are in the center. The dreydel indicates what the spinner gets, as follows: *nun* (get none); *hay* (get half); *gimmel* (get all); *shin* (put in one)

Letters are initials of words: "A great Miracle happened here."

Purim: Celebration of the Book of Esther.

Passover: (Pessach) celebrates deliverance from Egypt. Only unleavened bread can be eaten (Matzoth) since Israelites in flight from Egypt did not have time to let bread rise. The Passover Seder meal is a special time when the family recalls the events of the Exodus from the book called Haggadah. This also celebrates the time of planting.

Shavuot: (Pentecost) celebrates the giving of the ten commandments and the first ripe wheat.

*Three branches of Judaism: Orthodox, Conservative, Reform

GUIDE TO THE CELEBRATION OF THE PASSOVER

This is a simplified version. In the Jewish families, a full meal is served.

In the Passover meal, both the foods that are eaten and the words that are spoken tell the story of the Israelites' last night in Egypt. The Passover meal is a family celebration and also a worship service. The table is covered with a white cloth and the best dishes are laid out. Candles and flowers add beauty to the table. There is a cup of grape juice or wine at each place and one extra cup in the center of the table filled with juice for the Prophet Elijah. Plates or platters are filled with matzos, the unleavened bread used to recall the way the Israelites had to depart in haste, not taking time for their bread to rise; parsley or watercress, symbolic of recurrent springtime and God's gift of food; salt water, representing the tears of slavery; radishes, representing the bitter herbs of trials of desert life; honey, representing God's gift of food; and ***haroses***, a mixture of apples, nuts, and raisins representing the mortar for the bricks of slavery. For a symbolic feast it is not necessary to serve haroses. A lamb bone can be used as a symbol if one is available.

As the candle is lighted, the mother recites the opening blessing:

Mother: "Praised art Thou, O Lord our God, King of the Universe, Who hast commanded us to kindle the festival lights. May our home be blessed by the light of Thy face, shining upon us and giving us peace."

All: "Amen."

Father: *(Lifting up the cup)* "With song and praise, with symbols of our feast, let us renew the memories of our past. In love Thou hast given us this memorial of our departure from Egypt."

All: "Praised art Thou, O Lord our God, Ruler of the World, Who hast created the fruit of the vine." *(All drink from the cups at their places.) (Then persons pass the parsley around the table as others follow with the salt water. Each family member takes a sprig of parsley and dips it in the salt water and tastes–signifying the good life mixed with tears.)*

All: "Praised art Thou, O Lord our God, King of the Universe, Creator of the fruit of the earth."

Father: *(Lifting dish of matzos)* "This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry, all who are in want, come and celebrate the Passover with us. May the whole house of Israel be free!" *(Pass and eat the matzos.)*

Youngest person: "Why is this night different from all other nights? Why do we eat unleavened bread? Why on this night do we eat especially bitter herbs? Why on this night do we dip them in salt water and honey? Why on this night do we hold this service?"

Father: "We celebrate tonight because we were Pharaoh's slaves in Egypt, and the Lord our God delivered us with a mighty hand. Had not the Lord redeemed our fathers from Egypt, we, and our children, and children's children would have remained slaves. That is why we tell again each year the story of our deliverance from Egypt."

Youngest person: "What is the meaning of the Passover lamb?"

Father: "The Passover lamb reminds us of the lamb sacrificed at the Lord's passover when He passed over the houses of the Israelites in Egypt and smote the Egyptians. As we name the plagues brought about by the Lord upon the Egyptians, let us each spill a drop of wine from our cup to show that we are not gladdened by the sufferings of our enemies, and therefore our cup of salvation cannot be filled. *(A drop of wine is dipped from cup to napkin as each plague is named. Each person does this.)* The plague of blood; of frogs; of flies; the plague on cattle; of boils; the plague of hail; of locusts; the plague of darkness; and the plague of death."

(All drink a second cup of wine.)

(Small pieces of matzos are passed around.)

All: "Praised art Thou, O Lord our God, King of the Universe, Who bringest forth bread from the earth and ordained that we should eat unleavened bread."

(Matzos are eaten.)

(Matzos are passed again, and this time each person takes two pieces. The haroses are passed, and everyone spreads haroses between the two pieces of matzos. Radishes or "moror" are passed.)

All: "We eat these bitter herbs to remind us of the bitter bondage of our forefathers in Egypt; the haroses remind us of the mortar and bricks they were forced to make for the pharaoh."

(Matzos, haroses, and moror are eaten.)

Father: "Let us say grace."

All: "Let us bless Him Who gives food to all."

Father: "Praised art Thou, Who upholds the world with goodness, with grace and with mercy. Blessed is the man that trusteth in the Lord."

All: "The Lord will give strength to His people.
The Lord will bless His people with peace."

(The cups are filled once again.)

All: "Blessed art Thou, O Lord our God, Who createst the fruit of the vine."

(The door is opened for Elijah.)

Father: "We open the door to express our faith that the Messiah will come and that the Prophet Elijah will prepare the way for the good tidings of peace."

All: "Praise the Lord of all nations. For great is His steadfast love toward us. Hallelujah!"

(The door is closed.)

Father: "This service of joy is now over. We have lifted up the cups reminding us of the promises of salvation, and have called upon the name of God . . . . Let us again lift our hearts to God in faith and hope. May He Who broke Pharaoh's power end forever all injustice. May God be present with us now in our days as He was in days past with Moses. May we with His help work to end injustice today. May we spread the good news of God's love everywhere!"

All: "May God's light shine upon all. May He grant peace to us and unto all mankind."

MAKING A LIFE-SIZED SUCCAH

[for Jewish Thanksgiving, called Festival of Succot (booths)].

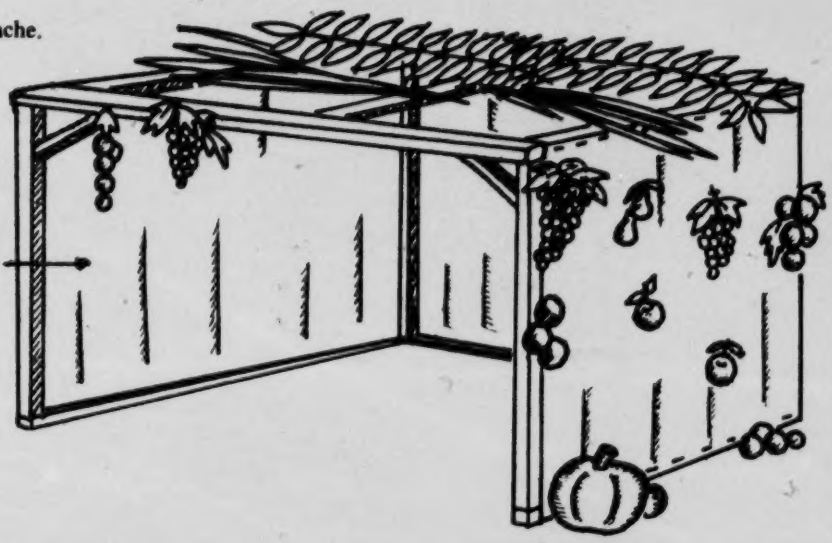
Either nail together wood and branches to make a booth big enough for your family or use an existing structure of that size and decorate it as follows:

Across the top, put branches, but leave space so you can look up through them. There are four special branches needed, but you may need to substitute if you cannot get them. They are:

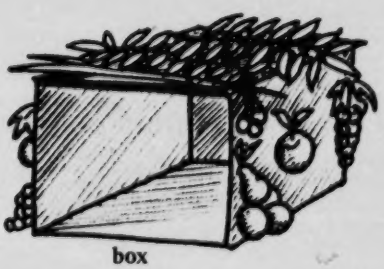
Ethrog: a citron fruit branch
Lulov: a palm branch
Hadas: a myrtle branch
Aravah: a willow branch

Add all sorts of harvest fruit, real or made of construction paper or papier-mache.

Down the sides you can use crepe paper.



If you cannot make a life-size succah, make a *miniature* one. Get a box and decorate it with branches, fruit, and other colorful decorations.



box

CELEBRATION OF CHANUKAH (HANUKKAH)

Celebrated from the 25th day of the month of Kislev to the second day of Teveth. (eight days in December)

Commemorating the victory of the Jews 165 B.C.E. over King Antiochus Epiphanes, the Syrian ruler who had made conditions unbearable in Israel. When the Temple was restored for worship, there was only enough oil in the eternal light (Ner Tamid) to last one day, and it takes eight days to make the ceremonially pure oil. The small amount of oil was lit, and it burned the whole eight days, until the new oil was ready. Ever since, the Jews celebrate the Holiday of Lights, burning an additional candle each night for eight days until on the eighth night, all eight candles burn. The Shamos, or lighter candle, is also on the Menorah, taller than all the rest. As the candles burn, the family enjoys the presence of one another and the Presence of God whose steadfast love is celebrated in Chanukah.

Prayer before lighting the candle:

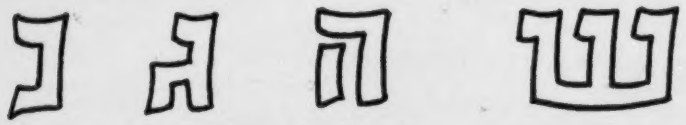
"Blessed are you, Lord our God, King of the Universe, who sanctified us with your commandments and commanded us to kindle the light of Chanukah.

Blessed are you, Lord our God, King of the Universe, who performed miracles for our ancestors in those days at this season.

Blessed are you, Lord our God, King of the Universe, who kept us alive and preserved us and enabled us to reach this season.

As the candles glow, the family plays the dreydel game as follows:

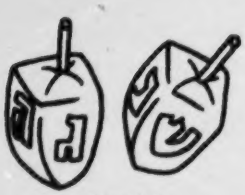
Each member gets ten counters (beans or candy or nuts) from the pile. Each puts one in the center. Taking turns, each spins the dreydel. He gets to increase or decrease his number according to the letter of the Hebrew alphabet that is up when the dreydel stops. As follows: (the letters are initials of a sentence meaning "A great miracle happened there.")



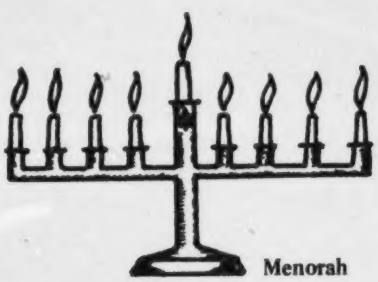
You get none from the pile — **You get all of the pile** — **You get half of the pile** — **You get to put one in the center pile.**

If anyone is out of beans, give each player one from the extra pile. At the end of the half hour, as the candles burn out, count the beans. The person with the most is the winner.

The feast of Latkes (potato pancakes) follows.



Dreydels



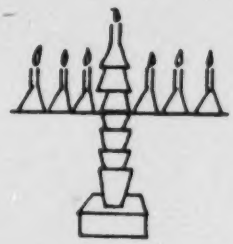
Menorah

HANUKKAH MENORAH FROM CONES

To make each menorah you will need about 15 cones (the type industry uses for winding string or heavy thread), glue, a strip of wood, plaster of paris, and a small milk carton. Other decorations may be added.

Directions

1. Use a 1/2 pint or cut-down quart milk carton. Mix plaster of paris and pour into the carton. Next press an inverted cone into the center of the plaster. This forms a base heavy enough to support the entire menorah.
2. Stack four more cones inside the one in the plaster. Add Elmer's glue and these will stay in place. Be certain your cones are piled straight. Across the top cone, place the strip of wood, about 19" long. Use balsa, paneling scraps, or beaverboard cut 1-1/2" x 19". Take care that the strip of wood is centered over the top cone.
3. Next, glue 3 cones, one inside the other, on top of the wood but directly in the center to give height for your center candle. Glue 4 cones to each side along the wood strip.
4. You may begin some decorating at this point. Macaroni may be glued around the base, yarn glued in decorative effects, etc. before an overall coat of paint is put on. A Star of David may be made with popsicle sticks, skewers, etc. and attached to the center.
5. Now spray or paint. Gold spray is effective and can be burnished after it has dried by dry brushing with walnut finish.
6. More decorations may be added after painting. Sequins, jewels, etc. should be added last if used. Finally, top with Hanukkah candles. If the holes in the tops of the cones are too large, insert cups of gold foil. If too small, trim candles to fit.
7. Sabbath menorahs can be made in the same manner. Merely eliminate the two end cones and either cut the wood a bit shorter or spread cones out. Sabbath menorahs have seven candles, one for each day of creation. Hanukkah menorahs have eight candles plus the tall lighter candle called "shamos".

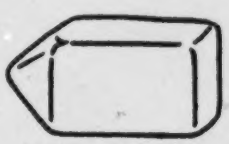


DREYDELS FROM SOAP

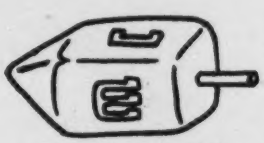
(Directions and patterns for Hebrew letters)

Dreydels are small, four-sided tops which children can make from soap and then spin at Hanukkah time. Directions for playing dreydels may be found in the Learning Activities section of Chapter 4.

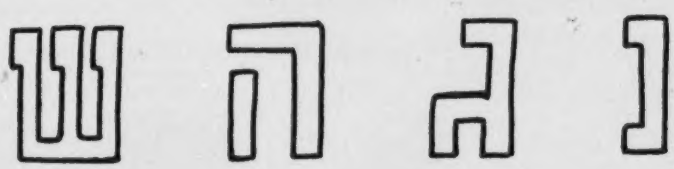
On each side of the dreydel is a letter of the Hebrew alphabet. Have the children carve dreydels from 2" x 2-3/4" pieces of soap. Then they may use the patterns below to trace the Hebrew letters *sh'n, hay, nun,* and *gimmel* on the four sides of the dreydel. A small dowel or pencil may be inserted in the top of the dreydel for a handle.



Basic dreydel shape



Completed dreydel



sh'n *hay* *gimmel* *nun*

THE STORY OF ESTHER

(Based on the biblical Book of Esther)

(Often re-enacted at Purim—in the spirit of old-fashioned melodrama. The audience hisses and boos at Haman and Zeresh, but claps and cheers for Esther and Mordecai.)

Cast of characters:
King Ahasuerus of Persia
The king's servant
Esther, a beautiful Jewish girl
Mordecai, her cousin
Haman, Prime Minister of Persia, and his wife Zeresh

Scene One

At a dinner party in the palace of Persia

King: Servant, come bring Queen Vashti that she might dance before all the guests.
Servant: Yes, your highness. *(Servant leaves and returns).* Your majesty, the queen does not wish to dance before so many people.
King: Then I shall choose a different queen. Order a contest, and the most beautiful shall be my new queen.
Servant: It shall be done as you say, your highness.

Scene Two

At the home of Esther in Persia

Mordecai: Esther, my cousin, I come bringing good news. I have just heard the results of the beauty contest.
Esther: Tell me. Who was chosen queen?
Mordecai: Can you not guess?
Esther: No, there are many lovely ladies in the kingdom. Tell me, who was chosen?
Mordecai: None but yourself, my new queen!
Esther: I can hardly believe it. This makes me very happy.
Mordecai: I am glad for you, but I do not think you should tell the king that your religion is of the Hebrew faith. He knows that you are lovely, that is all that he needs to know. His prime minister, Haman, does not like Jews.
Esther: I will do as you say, cousin Mordecai.

Scene Three

In front of the palace

Haman: You, Mordecai, must bow down before me. I am the Prime Minister of Persia.
Mordecai: I bow down only to God, sir. I cannot bow down to you.
Haman: You mean you will not bow to me?
Mordecai: Yes, I have told you the reason.

Scene Four

At the home of Haman

Haman: Well, my wife, I have finally found a way to get rid of Mordecai and all the other Jews.
Zeresh: How will you do it?
Haman: When the king is drunk, I will have him sign a decree that all the Jews must be killed. I will say the Jews are traitors, even though I know they are loyal citizens of the kingdom. Then my friends and I will draw lots to see when the Jews will be killed.
Zeresh: I do not like Jews either, so do as you plan.

Scene Five

In the king's palace

King: I cannot sleep. Servant, bring me the Book of Kings and read to me.
Servant: Here is the book. I will read. "Yesterday two of Haman's men were plotting to poison the king, but Mordecai the Jew heard them and warned the guard. The men were put in prison."
King: My goodness, I had not heard of this. Did Mordecai receive a reward?
Servant: No.
King: Then I shall reward him. Send for my prime minister Haman.
Servant: Yes, your highness. *(Exit. Later he comes back with Haman.)*
Haman: Did you send for me, your majesty?
King: Yes. How shall I reward the man whom I like best?
Haman: *(Aside)* Surely he means me. I will think up something nice.
(to the king) I would suggest that the man should be dressed in the King's clothes, be put on the King's favorite horse, and be led through the streets of our town, with a great man in front of him proclaiming that this is the man whom the king likes best.
King: In that case, my friend, go in the next room and you will find the man.
Haman: Oh, dear, Oh dear, who could the man be?
Servant: The man is Mordecai.
Haman: Oh, no! How can this be?
King: And you, my prime minister, will be the one to lead the procession and tell all the town that Mordecai is being rewarded with this honor.

Scene Six

Zeresh, wife of Haman, looks out her window

Zeresh: Here comes a parade in honor of someone. It must be in honor of my husband, Haman. I will throw this dirty water at the man in front who looks like Mordecai. *(Dumps water out of window)*
Haman: *(yelling from below)* Help! Help! Who threw that dirty water?
Zeresh: Oh, it's you, my husband. But I thought you were Mordecai.
Haman: No, the parade is in honor of Mordecai.
Zeresh: *(to herself)* Thank goodness the day is set for getting rid of all the Jews.

Scene Seven

At a banquet in the palace

Haman: It was nice of you to invite me to this dinner party, queen Esther.
Esther: I am glad that you are happy, but I am very sad for myself and my people.
King: Tell me, my beautiful queen, why are you sad?
Esther: Because on the 13th day of the month I and all my people will be killed.
King: You, killed! This is an outrage. How can you say such a thing.
Esther: Ask Haman, your prime minister if all the Jews will be killed on the 13th.
King: Is this true, Haman?
Haman: Yes, and you signed the decree.
King: I do not remember signing any such decree. It is a wicked idea. But why do you say you will die also, my queen?
Esther: Because I am a Jew.
King: You are a Jew?
Esther: Yes, I am a Jew, and I am proud of my people. We have prayed for the last three days that somehow we could be saved from the terrible plans against us.
King: Indeed, you will be saved. I hereby order that no Jews shall be killed and that Haman, who planned this terrible plot, will die instead.
Esther: Who will be Prime Minister, if Haman is gone?
King: Your cousin Mordecai, who once saved my life.
Esther: You have chosen wisely, and all of Persia shall be happy evermore.

THE END

THE STORY OF GIDEON (Judge of Isreal about 1100 B.C.)

Based on the narrative in the Book of Judges, Chapters 6–8.

A Six Act Play

Cast of Characters:
Joash, Gideon's father
Gideon, the leader
First man of crowd
Second man
Reporter
Parah, Gideon's servant
First Midianite
Second Midianite
Soldier of Gideon

Act One

In Gideon's home

Joash: Gideon, my son, why have you taken our second bull and sacrificed it on the altar to Yahweh?
Gideon: I felt that God was telling me to do this. It is not right that so many of our people have forgotten Yahweh and are worshipping false gods.
Joash: You also tore down the altar to the false god Baal. The men of our town will be very angry with you.
Gideon: I know, father, but it was not right for them to worship Baal. Baal is no god. Our people must remember that it was Yahweh who brought us up out of slavery in Egypt and let us live in the promised land.
Joash: You are right, my son. Perhaps the reason we have been beaten by our enemies so often is that we have forgotten how to live by the ways of Yahweh our God.
Gideon: Of course. For seven years now we have been beaten by the men of Midian. But we deserved to be beaten, because we have not been faithful to Yahweh or to one another. The men of Midian take our grain and our animals and we are too weak to help ourselves.
Joash: What do you think will happen?
Gideon: Last night I felt sure that Yahweh our God was saying to me: "I will be with you, and you shall conquer the men of Midian." That is why I built the altar to Yahweh, and tore down the altar to Baal.
Joash: Wait! I hear footsteps! It's the men of our town coming to get you for tearing down the altar to Baal.

Act Two

Outside the house

Joash: What do you men want?
First man of crowd: Bring out your son that he may die, for he has pulled down the altar to Baal.
Second man: Yes, Gideon must be punished for this deed.
Joash: If Baal is a god, he will punish Gideon.Let Baal speak for himself.
First man: But Baal will not speak. We never hear from him.
Joash: If Baal is a god, he will punish Gideon. Let Baal speak for himself.
First man: But Baal will not speak. We never hear from him.
Joash: Then he is not real, so you can forget him. Let us worship the one true God! Yahweh our God will lead Gideon to overthrow the enemy. Wait and see.

Act Three

Gideon before a crowd of people

Gideon: I am glad that so many of you Hebrews have come together to help get rid of our enemy. There are 32,000 here today. When God called me to lead you, I said I was the smallest in my family, and my family is the smallest in our clan, and our clan is the smallest in the tribe of Manasseh. But God said he could do wonders with only a few people. So let all of you who are afraid return to your homes.

(All but 10,000 leave)

Reporter: Gideon, you have only 10,000 men left.

Gideon: That is still too many, for God can do wonders even with a few men. Let us lead the men to the brook for water. The ones who put their faces to the water will be sent back home, but the ones who cup their hands and drink, looking up, will be my army. *(The army drinks.)*

Reporter: You have only 300 men left now. Is this enough for you to use against the thousands of men of Midian?

Gideon: Yes, for we shall trick the enemy, and they will soon be running from us.

Reporter: It shall be as you say. I shall leave now *(Exit)*

Gideon: *(Kneeling)* Oh, Lord, God, Yahweh, I know you are with me. Yet I am still afraid. Help me to find courage to follow your orders. Amen. *(rises up)* Somehow I feel strong again. I believe I will go with my servant, Parah, and visit the enemy camp. It is dark, they will not see us.

Act Four

Beside the enemy camp

Gideon: Listen, Parah, and we will hear what they are saying!

First Midianite: *(to his friend)* I had a dream and in it a little cake rolled down the hill to our camp. The little cake knocked over our tent pole and our tent fell down.

Second Midianite: That is a bad dream, for it means that Gideon and his small army will overcome our whole camp.

Act Five

In Gideon's army camp

Gideon: *(to all the 300 men)* Soldiers of Israel, tonight we shall frighten away the men of Midian who have been taking our grain and animals for seven years. This is the way we shall do it. Each of you must take your ram's horn trumpet in one hand and a lighted torch in the other hand. But put an empty jar over the torch until we get to the enemy camp. We will divide into three groups. Each group will sneak up to the enemy camp from a different direction. When I blow my horn, all of you blow yours, and throw down the empty jars so your torches will burn brightly. The enemy will be so frightened they will not know what to do.

Parah: All of your men will do as you say, for the Lord and for Gideon!

Act Six

Back at Gideon's home

Joash: I am proud of you, my son. With only 300 men you have overcome our enemy and sent them back to Midian. Now we can live in peace.

Soldier of Gideon: Gideon, we want you to rule over us; you and your son and your grandson also; for you have delivered us out of the hand of Midian.

Gideon: I will not rule over you, and my son will not rule over you; the Lord God Yahweh will rule over you. "For he is our God and we shall be his people."

THE END

HOW ISRAEL GOT ITS FIRST KING

(For puppet performance or informal live acting)
(Based on the story in I Samuel 8–10)
(The Hebrew designation of Yahweh for Lord is used here)

A Five Act Play

Cast of characters:
Woman of Shiloh
Samuel
Saul
Servant
Kish, Saul's father

Act One

In front of the temple in Shiloh, Israel, about 1050 B.C.

Woman of Shiloh: Our country is weak, and often overcome by enemies. Why can't we have a king, as other countries have?
Samuel: Yahweh is our king. Let us never forget.
Woman: But we need a human king to rule over us and help us in battle.
Samuel: A human king will force you to pay heavy taxes, and will take your sons into his armies. You will be sorry if you have a king.
Woman: But if we have no king, we will surely be conquered.
Samuel: If the people of Israel really want a king, I will appoint someone as king. But it must be someone who will listen to Yahweh, and follow our only true king, the God of Israel.
Woman: Yes, Yes! Anoint someone who will be a faithful follower of Yahweh as our king. We will always remember that Yahweh is our greatest ruler.
Samuel: I shall pray for divine guidance in my choice of Israel's first human king.

Act Two

On a farm in the province of Benjamin, which is part of Israel

Kish: Saul, my son, I need you to help me. My donkeys have wandered away and I want you to go in search of them.
Saul: I will do as you say. Shall I go alone?
Kish: No, take one of the servants with you, to help you.
Saul: I shall. Farewell!
Kish: Farewell. Shalom!

Act Three

On a road leading to Shiloh

Saul: We have looked and looked, but we have found no trace of the lost donkeys. Perhaps we should return home before my father gets worried about us.
Servant: Wait! In the city ahead of us there is a man of God who knows many things. His name is Samuel, priest of the temple of Shiloh. Let us go and ask him if he knows of our lost donkeys.
saul: But we have no gift to give him.
Servant: I have a fourth of a sheckel. We can give that to him.
Saul: Good. Then let us go and see the priest Samuel.

Act Four

At the gate of the city of Shiloh – enter Samuel from right, Saul from left

Saul: Tell me, kind sir, where can I find the priest of the temple?
Samuel: I am the person you seek. Furthermore, I already know what you wish to ask of me. You want to know where your lost donkeys have gone, and I can tell you that they have returned to your home so that you do not need to seek them any more.

Saul: O thank you. Now we can return home also.
Samuel: Do not go yet. I wish you to stay for the banquet which has been prepared. A special place has been set for you, and a special portion of food has been set aside for you.
Saul: This is very kind. But why are you honoring me in such a way?
Samuel: Remain here a while and you will find out. Now let us have our feast.

Act Five

The next morning

Samuel: It is still early morning, but you are ready to start out for your home. Let your servant go on ahead of you, for I have something very important to tell you.
Saul: Very well. *(To servant)* You may go on ahead on the roadway.
Servant: Just as you say. Shalom!
Samuel: *(To Saul)* Now, let me tell you the important news. When I saw you yesterday, I felt God saying to me that you should be the first king of Israel. You are a person who will trust God to guide you.
Saul: Can it be true that so plain a man as myself can become king?
Samuel: Yes, it is true. Kneel before me, and I will anoint your head with oil. This is the sign and the seal of my promise that you shall be our first king.
(Saul kneels and Samuel anoints him king)
Saul: I will do my best to rule wisely.
Samuel: Return to your home, and in a few days I will come to you and bring you before the leaders of the tribes of Israel. From then on, you will be king. But do not ever forget that Yahweh is our first leader. Your duty is to follow Yahweh in all that you do.
Saul: May the God of Israel guide us into ways of peace. Shalom!
Samuel: Shalom! Soon we will meet again.

THE END

BUILDER OF THE WALL

(Written for puppet performance or informal live acting)

(Based on the story in the biblical Book of Nehemiah, Chapters 1–6.)

A Six Act Play

Cast of characters:
Hanani
Nehemiah
King
First Lady
Second Lady
Sanballat
Gesham
Tobiah
Shemaiah

Act One

In a room of the palace of the King of Persia about 444 B.C. Nehemiah is alone, but soon is greeted by his cousin, Hanani.

Hanani: Greetings, Nehemiah. I bring you news from your homeland, Judah.
Nehemiah: My cousin! My own cousin Hanani! How good it is to see you. Tell me, how are things in Jerusalem?
Hanani: Not good, not good. The people are in great trouble. The wall around the city is broken down and the gates have been destroyed by fire. Bandits from nearby countries come into the city at night to rob us.
Nehemiah: If only I could go back with you. I wish so much that I could help.
Hanani: Perhaps the King of Persia will let you go, so that you can return with me to Jerusalem.
Nehemiah: I wonder . . . . I wonder . . . . *(Exit Hannah)*
Nehemiah: *(praying)* O Lord God of Heaven, Who keeps steadfast love with those who keep thy commandments, I confess that my people Israel have broken Thy laws. But according to Thy promise, now that we have been punished by our stay here in exile in Babylon, gather us together again in our city of Jerusalem. We are sorry and wish to return home, to Thy holy city. Amen. *(Exit)*

Act Two

In the throne room of the palace. Nehemiah enters the presence of the king.

King: Why is your face so sad, Nehemiah? You are not sick. You must have a sadness in your heart.
Nehemiah: Let the king live forever! I am sad because Judah, my homeland, lies waste: and Jerusalem, where my ancestors lived and are buried, is in ruins.
King: What is your wish?
Nehemiah: If it please your highness, let me go to Judah, my homeland, to the city of Jerusalem, that I may rebuild the city and restore the walls.
King: Your wish is granted. Only see that you return to me when your task is done. You are my best cup-bearer.
Nehemiah: O your majesty, I thank you. When the walls of my city are finished, I will return and be your cup bearer as I have been these past years. I have never forgotten how you rescued my people Israel from Babylon and let them return home. *(Both exit)*

Act Three

Nehemiah is in Jerusalem talking to two ladies of the city

Nehemiah: Our city is in ruins. The walls offer us no protection. I would like to rebuild them so our people can be safe once more, and so our city will not be a disgrace.
First Lady: But who can do all that work? It will take years.
Nehemiah: With the help of the good people, we will get it done.
Second Lady: I hope very much that you succeed. But if the wall stands finished in 60 days I will be very much surprised. *(All exit)*

Act Four

Three men plot trouble for Nehemiah

Sanballat: We must think of some way to stop Nehemiah from rebuilding the wall.

Tobiah: You and your big ideas. Last time you tried to confuse the people so they would turn against Nehemiah the plot failed. Nehemiah heard of the plot and warned the people.

Gesham: Yes, and Nehemiah reminded the people that God is with them. They are such strong friends you will never stop the building of the wall. They work with their swords by their sides and don't even take off their clothes at night.

Sanballat: Oh, but I have the best idea yet. I will trick Nehemiah by having one of his friends tell him his life is in danger. Shemaiah will do this. Shemaiah can tell Nehemiah to go to the temple where he will be safe.

Tobiah: A great idea! Then the people will turn against Nehemiah, for only a priest is supposed to go in the temple.

Gesham: Let us hurry and try this trick. We must stop the building of the wall. *All go off stage)*

Act Five

Enter Shemaiah and Nehemiah

Shemaiah: Nehemiah, you must come with me into the temple where you will be safe. Your life is in danger.

Nehemiah: Why should I flee to try to protect my life? I have work to be done. Besides, how could I go into the temple? For I am only a worker, not a priest.

Sanballat: *(Pops up from behind Shemaiah)* My trick failed. Now Nehemiah will surely get the wall finished. *(Exit)*

Act Six

Parade of characters across stage

Nehemiah: *(Leading the parade)* The wall is finished. It is finished in 52 days. Hooray! Now our city is no longer a disgrace, and we know that God is with us.

Hannah: All praises to the Lord our God, for He has brought us home from Babylon and now by His help the walls are built back around Jerusalem.

Nehemiah: From now on, we will keep His holy commandments. May the joy of Jerusalem be heard here and everywhere, that all people may know how great is our God.

THE END

MEET JOE AND SOL (Two Boys of the Jewish Faith)

"Just two more weeks! I can hardly wait," exclaimed Joe.

"Two weeks till *what*?" asked his younger brother, Sol.

"Think, bird-brain, think! Don't you remember that Hanukkah comes every December?"

"Oh, Hanukkah! Now I remember. That's when we play games as the candles burn."

"And it's when we get presents, too." reminded Joe. "It's my very favorite time of the year."

Joe's favorite time of the year is called _____ **Hanukkah**

"We don't just *get* presents at Hanukkah, we *give* them, too."

"Oh, I know," chimed in Joe. "The rabbi told us in Hebrew School that Hanukkah celebrates the time the Jews won the right to worship as we please. It took a lot of courage to overthrow the cruel Syrian rulers, but when our people won, they went to the temple to thank God. There was only enough oil left for the 'everlasting light' to burn one more day, and it would take eight days to make new oil. But the light kept on burning, all eight days, till the new oil was ready. That was over *two thousand* years ago, but each year at Hanukkah time we burn candles to remember and thank God."

Jewish people celebrate Hanukkah to _____ God. **thank**

"I guess Hanukkah is the holiday time I like best, too," agreed Sol. "But I'll never forget the wonderful days of Succot."

"I like the festival of Succot, too. I like to help Dad build the booth and decorate it with fruit."

"It's the *eating* part I like! All that good food we eat when we are in the booth!" Sol rubbed his stomach as he remembered.

"Oh, me, too!" Joe's mouth watered as he thought of all the harvest fruits. "Dad says the Succot festival has been a thanksgiving custom among the Jews since the days of Moses, over three thousand years ago!"

A Jewish festival of thanksgiving is called _____. **Succot**

"Boy! Our religion is really old," Sol exclaimed.

"You bet! It's about the oldest in the world," Joe agreed. "The rabbi says our people were the first to know that there is only one God – the living God who cares a lot about his people!"

The Jewish religion tells us that there is only _____ **one God.**

"Hey, Joe," Sol suddenly thought. "Remember the fun we had hunting the hametz just before Passover time last spring?"

"Oh, yeah, that's always fun. We do that every year because we want to rid the house of all hametz before Passover."

"But why?" asked Sol.

"Well, hametz is bread with yeast or other leaven in it. But Passover bread is made without leaven, just like the bread our ancestors ate when they left Egypt in a hurry to follow Moses and escape from the Pharaoh."

At Passover time, Jews eat bread made without _____. **leaven**

The boys were silent for a moment. All the holidays of the year were racing through their minds.

"You know, Joe," Sol went on, thoughtfully, "there is one holiday time I don't enjoy too much."

"What's that?" Joe asked.

"Well, it's the high holy days of Rosh Hashanah and Yom Kippur, in October. People look so solemn then."

"Oh, you just don't understand, Sol," Joe explained. "Those are the most important of all our holidays. I love to hear the ram's horn sounded on Rosh Hashanah to mark the beginning of the religious new year. And Yom Kippur – that's very special for asking God to forgive all the mistakes and wrongs of the past year."

The day on which Jews ask God to forgive their mistakes is _____. **Yom Kippur**

Let's see," Sol was thinking, "we've talked about Succot, our Thanksgiving festival, and Hanukkah when we give gifts."

"And Passover when we eat unleavened bread, and Rosh Hashanah, the religious new year, and Yom Kippur, the day of forgiveness for past mistakes."

"But these holidays come only at special times during the year. What about the sabbath that we celebrate every week?"

Joe and Sol celebrate the _____ every week. **Sabbath**

"Yes, from sundown on Friday till sundown on Saturday is really our special day every week."

"Mom always lights the candles on the dinner table. She always makes such yummie food for sabbath dinner, too!"

"And Dad says the blessing over the wine," Joe remarked. "Boy, my stomach is really full by the time we are ready to go to the synagogue for the service."

Sabbath for them is from _____ sundown till _____ sundown. **Friday Saturday**

The conversation of Joe and Sol is interrupted by a sudden knock on the door. It's Bill, from across the street, asking Joe to come over and practice pitching the baseball with him. "See you later," Joe calls to Sol, as he grabs his jacket and bounds for the door. As he darts out the doorway, he pauses long enough to touch the Mezuzah on the doorpost.

The Mezuzah is a little box containing special biblical words called the Shema. The words of the Shema are: "Hear, O Israel, the Lord our God, the Lord is one."

Some words that are special to the Jews are called the _____ **Shema**

TO MAKE LATKES (POTATO PANCAKES) FOR HANUKKAH

Ingredients

Grate and drain three cups of raw potatoes.
Grate 4 tablespoons of raw onion.
Beat 2 eggs.
Mix together: the grated potatoes
the grated onion
the beaten eggs
1 teaspoon salt
½ teaspoon pepper
2 tablespoons cracker or matzo meal
In a skillet, heat cooking oil (fat or butter) about ¼ cup.
Drop mixture into heated oil by tablespoons. Fry until brown on both sides. Keep hot till all are done.
Serve with applesauce or sour cream

Note: this can be done in a classroom with an electric skillet. Commercially prepared potato pancake mix is also available in stores.

TO MAKE HANUKKAH COOKIES

Ingredients

Cream 1/3 stick butter and 1 cup sugar in a bowl.
In another bowl beat 1 egg and add ¼ cup milk and 1 teaspoon vanilla.
Stir mixtures together in a large bowl and sift 2 cups flour, ½ teaspoon salt, and 2 teaspoons baking powder into a bowl.
Mix the ingredients of the two bowls by putting dry ones over the moist.
Place dough in refrigerator for one hour.
With flour, dust a board and rolling pin and roll dough ¼ inch thick.
Cut with a cutter in star of David shape or dreydel shape.
Bake on greased cookie sheet for 12 minutes.

Try a grated carrot and raisin salad for Succot.

For other recipes, see The Art of Jewish Cooking *by Jennie Grossinger published by Bantam Books, a subsidiary of Grosset and Dunlap.*

Star of David

Resource Pages: Christianity

CHRISTIANITY

Founder: Jesus of Nazareth (4 B.C. – 30 A.D.) who came to be known as the Christ. (Note that although history is divided into a new era with his birth, the exact date has been miscalculated.)

Born in a manger in Bethlehem, he grew up in the city of Nazareth where he probably worked in the family carpenter shop.

Baptized by John in the River Jordan, Jesus began his ministry at about the age of thirty. In the synagogue at Nazareth he read from the Prophet Isaiah:

"The spirit of the Lord is upon me;
therefore he has anointed me.
He has sent me to bring glad tidings
to the poor,
to proclaim liberty to captives,
Recovery of sight to the blind
and release to prisoners,
To announce a year of favor from the
Lord."

(Luke 4:18-19)

"To you who hear me, I say: Love your enemies, do good to those who hate you; bless those who curse you and pray for those who maltreat you. When someone slaps you on one cheek, turn and give him the other; when someone takes your coat, let him have your shirt as well. Give to all who beg from you. When a man takes what is yours, do not demand it back. Do to others what you would have them do to you."

(Luke 6:27-31)

CHURCH
The meeting place of Christians.

From 2 Corinthians 5:19 comes the basic Christian affirmation:
"... God, in Christ, was reconciling the world to himself, not counting men's transgressions against them, and that he has entrusted the message of reconciliation to us."

Much honor is given to Mary, the mother of Jesus.

CROSS

The symbol of Christianity. Jesus was nailed to a cross by Roman soldiers.

THE DISCIPLES MEET JESUS

Peter and Andrew were in their fishing boat on the sea of Galilee. They had just pulled in their net of fish with fins flipping when Peter said: "Well, another day's work is done. But you know, I think it gets dull, day after day, always doing the same thing." At that moment, Peter did not know that this was the day that would change his whole life!

These two young men were fishing on the Sea of _____. **Galilee**

Andrew replied: "I know what you mean, Peter, I get tired of our work, too. At first I thought it was really fun, and a great sport. But now I wonder why we come here every day. I know we need these fish to eat, but is this all there is to life? Fishing and eating fish and fishing again – surely life must have more meaning that this."

Andrew was seeking for more _____ in life. **meaning**

"I once knew a man," replied Peter, "who seemed to know the real meaning of life. He had a strange happiness about him, because he spent so much time helping people. He didn't just help his friends. He seemed to care about everybody, and especially the ones who were in the most need."

"I think I know who you mean," added Andrew. "His name is Jesus, and his way with people reminds me of God."

The one who knew the real meaning of life was _____. **Jesus**

"Yes, Yes!" exclaimed Peter. "That's who I mean. We met him in his carpenter shop in Nazareth. He is different from anyone I ever met. Remember how long we stayed talking to him that first day? He wanted to hear about our whole life – our families, our fishing trade, even the quarrels we have had with our friends."

"I could never be angry at anybody for long with Jesus around," Andrew stated.

Jesus was a carpenter in the village of _____. **Nazareth**

Peter and Andrew finished packing the fish in their baskets and began to row toward the shore. Dip, pull, dip, pull went the oars in the water as the men's arms moved together. For a few minutes there was only the sound of the rustling waters and the distant voices from other fishing boats. Then Peter looked up and exclaimed "Look to the shore, Andrew! There's Jesus, and he's calling to us!"

Jesus was _____ to Peter and Andrew. **calling**

On the shore of the lake stood a man with sun-tanned face and brown beard, wearing the white robes that were usual in that part of the world. With his arms, he was motioning to Peter and Andrew to come with him, and with his voice he was calling "Follow me and I will make you fishers of men."

Jesus said, "Follow me and I will make you fishers of _____." **men**

Peter and Andrew pulled hard and fast at their oars, and their boat moved swiftly in to the shore. Before long, the two young men were ready to leave with Jesus, to follow him wherever he went, and to learn the meaning of life from him. Farther down the lake shore, they gathered two more followers. These special followers of Jesus were called "disciples" because a disciple is a learner.

The special followers of Jesus are called _____. **disciples**

Along the dusty roads in the province of Galilee, Jesus and his twelve disciples walked from town to town, meeting people and talking with them. People felt that Jesus was really interested in them, and they talked freely to him. Soon crowds began gathering wherever he went, and children ran to him with eagerness.

People felt that Jesus was really _____ in them. **interested**

The disciples noticed that people who came to Jesus were usually worried or in pain. But when they had seen him, they seemed to feel at ease. Even the sick felt good again when they had seen Jesus. Once Jesus touched the eyes of a blind man and the man could see again.

Jesus helped the blind man to _____. **see**

Before long, Jesus began letting his disciples help people the same way. Going from town to town and showing kindness to all they met, Peter and Andrew truly felt like "fishers of men" for they were gathering people into God's love as they had once gathered fish into their fishing nets.

The disciples gathered people into God's _____. **love**

But even though the disciples often did their work apart from Jesus, there were still times when they all came together with him. They felt a special gladness when they were all with Jesus, for then they felt that God was truly with them.

When the disciples were with Jesus, they felt that _____ was truly with them. **God**

One day as they were traveling to some distant villages, Jesus asked his disciples, "Who do men say that I am?" They told him that some people said he was one of the prophets.

"But who do you think that I am?" asked Jesus.

Peter said boldly: "You are the Christ, the Son of the Living God."

Peter said that Jesus is the _____ **Christ**

On the Sabbath day of each week, Jesus went to the synagogue for worship, and to talk with people. One Sabbath when he was at a synagogue, Jesus met a man with a withered hand, and his heart went out to him. Jesus knew that the law forbade anyone to do work on the Sabbath, and healing is a kind of work. Jesus did not want to break the rule, yet he wanted with all his heart to help the man whose hand was so crippled.

"Stretch out your hand," said Jesus to the man, and he healed him.

Jesus healed a man's hand on the _____ day. **Sabbath**

Love for people was Jesus' whole way of life. But the more Jesus did to show loving kindness to people, the more the leaders of the land began to fear him. The Roman rulers feared that he would soon be more popular than the emperor. The religious leaders feared that he would upset the law.

Many leaders began to _____ Jesus. **fear**

Finally, one springtime, the Roman leaders brought Jesus to trial and had him put to death on a cross. Yet even in his hour of death Jesus tried to be kind to those who were wronging him. Looking at the Roman soldiers who had nailed him to the cross, he prayed "Father, forgive them; for they know not what they do."

Jesus was put to death on a _____. **cross**

The disciples were overcome with sadness. It seemed like the end of the world to them. Their best friend – the one who had shown God's love in a special way – was dead. What hope was left?

But on the third day after the crucifixion, the disciples and Mary Magdalene went to the tomb where Jesus' body had been placed.

The disciples and Mary Magdalene went to the _____. **tomb**

They found that the tomb was empty, and they began searching for Jesus. Mary Magdalene stood alone by the tomb, and seeing a man whom she thought was the gardener, she asked if he knew where Jesus' body had been taken. When he spoke she recognized him as Jesus.

Mary ran to the disciples and exclaimed "I have seen the Lord!"

Mary exclaimed, "I have seen the _____." **Lord**

That was the first Easter morning. In the years that followed, the followers of Jesus, who were called Christians, would greet one another on Easter day with the glad shout: "The Lord is risen!" and the reply would be "He is risen indeed!"

Christians greeted each other saying "The Lord is _____." **risen**

Today, almost two thousand years later, Christians still sing songs of gladness to tell the Easter message. It is their faith that all men may live forever in spirit with Jesus, and in their songs there is often the word "Alleluia" which means "Praise be to God." Christians sing praises to God, because it is their belief that God has lived among men in a special way in Jesus whom they call Christ.

The word meaning "Praise be to God" is _____. **Alleluia**

SOME CHRISTIAN SYMBOLS

Secret symbol used by early persecuted Christians. Initial letters of the Greek words for "Jesus Christ, God's Son, Savior," spell the Greek word for fish.

Three Intertwining Circles

Circles stand for doctrines of equality, unity, and co-eternal nature of three persons of the Trinity.

Symbol of the Trinity
Triquetra

Three equal arcs express eternity in their continuous form; interweaving symbolizes indivisibility; central triangle highlights Trinity.

The Hand of God

Symbol of God the Father as Creator.

The Hand of God

Symbol of God the Father as Blesser. Three extended fingers suggest Trinity and two closed fingers symbolize two-fold nature of the Son.

The Crucifix

The IHS

The first three letters (iota, eta, sigma) of the Greek spelling for Jesus.

The Pelican

Symbol of the Atonement. The pelican was believed to give its own blood to its young.

The Chi Rho

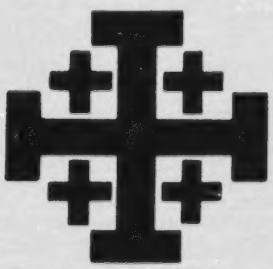
Different Types of Crosses

Celtic Cross

Latin Cross

Calvary Cross

St. Andrew's Cross



Jerusalem or Crusader's Cross

ST. MARTIN OF TOURS

(An informal drama based on church history)

Scene One

Narrator: It is the fourth century after Christ. Four Roman soldiers are walking down a roadway, talking as they walk. One of them is Martin of Tours.

First Soldier: Tell me, Martin, what is this new religion you talk so much about?

Martin: It is the Christian religion. I learned of it shortly before my twentieth birthday, and soon after I heard about it I was baptized into the faith.

Second Soldier: But what is so important about being a Christian? What does it mean?

Martin: It means that God cared enough about people to live as one of us. In Christ he showed us the way of kindness and mercy.

Third Soldier: I have heard about Christians. Some of them are very brave. Once my grandfather saw some Christians who chose to be thrown to the lions rather than worship the emperor.

First Soldier: Sounds foolish, if you ask me. Even if you don't believe the emperor is God it would be smart to pretend to worship him instead of going to death.

Martin: But when we think of what God has done for us, and how much Christ showed us loving concern for all people – well, you just have to live by the way you feel.

Second soldier: **(pointing)** Look at that old man by the road ahead. He looks as if the first gust of wind will blow him away.

Third Soldier: And it is a bit windy today. I'm glad for my warm cloak.

Martin: Poor fellow! He must be very uncomfortable in those thin clothes.

First Soldier: Oh, the world is full of people who are cold and thin. We have no time to think on their troubles.

Martin: I know what I'll do! I'll give him my cloak. Then he won't suffer so in this biting breeze.

First Soldier: You are out of your mind, Martin. You will not be issued another cloak by the army. You will die of sickness with no cloak.

Martin: But how can I pass by this man who is so in need? I know! Here, give me my sword! (*takes sword and rips cloak in half*) There! I can get by with half of my cloak. (to the old man) Here! Here, Sir. I have a large piece of cloak for you!

Man: God bless you, young soldier! I wondered how I would get home on this windy day! Now I shall have strength and warmth to finish my journey.

Scene Two

The next day – the four soldiers are in the barracks.

First Soldier: Martin, why are you humming those Christian hymns with such happiness today?

Martin: I can't get over it. I just can't stop thinking of a dream I had last night.

Second Soldier: What was your dream, Martin?

Martin: As I drifted off to sleep last night, I dreamed I was walking down a road – the same road we traveled yesterday. In the distance, I saw a figure, and my heart was warmed, for I knew it was Jesus.

Third Soldier: So you dreamed of Jesus. Is that so unusual?

Martin: But wait! You haven't heard the rest. In my dream, as I approached closer, I noticed that the figure of Jesus in my dream had on half a cloak – the half I gave to the old man by the road yesterday. And just before my dream ended I heard Jesus speak. I tell you, fellows, it was the most realistic dream I have ever had.

First Soldier: Jesus spoke in your dream? What did he say?

Martin: He said: "Thank you, Martin, for the cloak you gave me. For I was cold, and you clothed me. Inasmuch as you have done it to one of the least of these, you have done it unto me."

Scene Three

At headquarters

General: Martin of Tours, I understand that you are refusing to take part in battle. What does this insubordination mean?

Martin: If you please, sir, I wish to be transferred to the policing patrol. I am a Christian and I do not have the heart to kill, even in battle. I will serve to protect people, but I cannot fight in battle.

General: You talk nonsense! We are at war with barbarian tribes. We need our soldiers to fight on the battlefields, not to patrol city streets.

Martin: But I cannot kill. I cannot take another's life. I am a Soldier of Christ, I cannot fight. Let me face the foe armed with only a cross.

General: If you wish to do such a foolish deed, I will let you.

Herald: News! News! The barbarians have retreated and we are now at peace.

General: That is indeed good news. Martin, you may go back to police duty, or receive an honorable discharge from the army, for you were willing to face the foe armed only with a cross. I shall never doubt your bravery.

Martin: It is not I, but Christ, who guides my life.

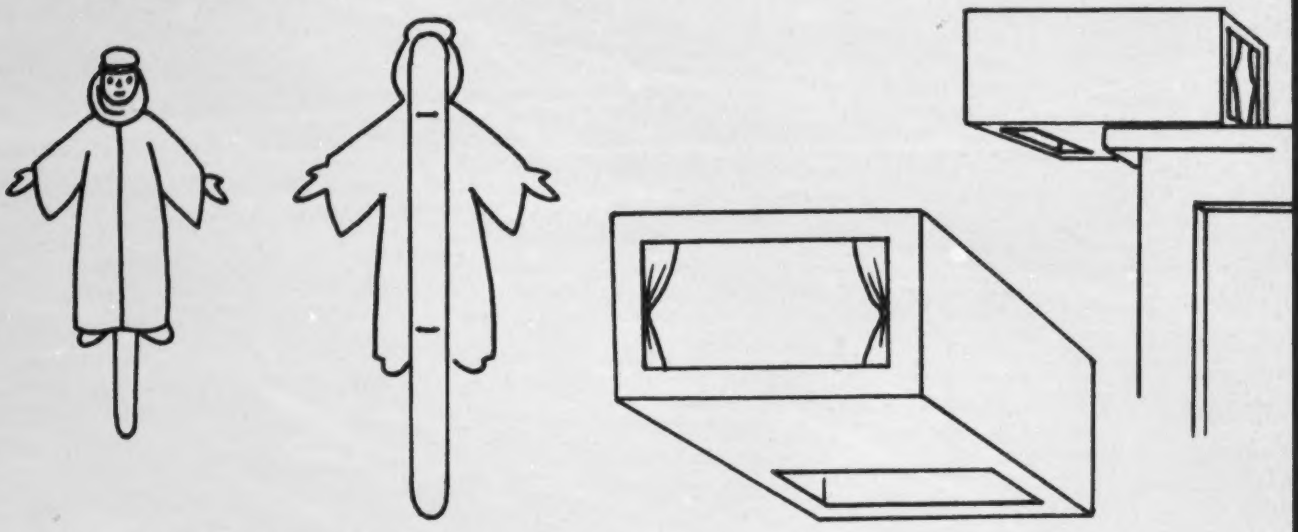
The End

WAYS OF MAKING PUPPETS (for classroom story acting)

1. TO MAKE QUICK, SIMPLE PUPPETS:

A. Let the pupils choose the characters they are portraying. Perhaps you can find them a picture of the characters to use as a model, not to be copied. Let each child draw his character on paper or shirt cardboard, and color it. If he used paper, let him paste it to cardboard. Then have him cut around the figure and staple it to a "tongue depressor." (These are flat sticks a doctor uses, and can be purchased at drug stores.)

B. If the pupils want a stage for their puppets, take a box and let them cut out the front side for the stage. The box should be placed on a table so that the back bottom overhangs the table. Cut out the bottom where it overhangs, so that puppets can be inserted through the bottom. Puppeteers hold the sticks and raise the figures so that they show through the front opening of the box. Paste the script on the back of the box (if you use a script) and the puppeteers can read and operate the figures at the same time, while kneeling on the floor behind the table.For variations one person can operate a puppet as another reads for it.



2. TO MAKE MORE DURABLE PUPPETS:

A. Collect round, burned-out light bulbs. Give each pupil a bulb. Have each wrap the bulb with "Saran Wrap" so that ends of the plastic overlap the base of the bulb.

B. Let each pupil wrap the bulb with wet newspaper strips (about two or three inches wide). Then have them cover the wet paper with more strips that have been dipped in paste (flour-water or wallpaper paste to buttermilk consistency). Each pupil covers his bulb with three or four layers of pasty newspaper. Then each pupil adds features such as nose and eyes by wadding up bits of wet newspaper soaked in the paste and affixing them to the bulb. One strip of pasty paper should be pasted across each added feature to reinforce it. Several layers of pasty paper should be wrapped around the "neck" of the bulb.

C. Place these puppet heads near a radiator or in an oven at 250 degrees (f) with door open until dry. The teacher will need to remove the bulbs by tapping each puppet head with a hammer until the bulb crunches, and then pulling on the loose ends of the Saran Wrap.

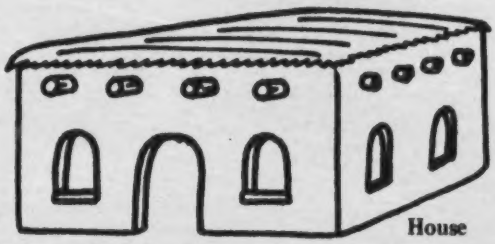
D. Let the children paint the puppet heads, and, if desirable, glue on yarn for hair. Biblical figures could have a piece of cloth for a "head dress" glued on.

E. If time permits, let the pupils sew costumes. If there is a shortage of classroom time, have a mother or someone sew them and affix them to puppet heads with glue and/or rubber bands. A large stage could be made from an appliance cardboard carton. Let the students cut out a stage opening above eye level so that puppeteers can stand inside the box and raise puppets to appear at the opening. Script can be taped to inside wall of box.

Other things you can add:

Tree which Zacchaeus climbed

Bushes



House

Jesus

Man of Jericho

Zacchaeus

PLAY: ONE ACT

THE ROAD TO EMMAUS

(An informal drama based on Luke 24:13–35.)

Scene One

The dusty road from Jerusalem to Emmaus – a distance of seven miles

Cleopas: I can't believe it. I just can't believe it. He was so much a part of us, and we felt so close to him.

James: And now he's crucified, and buried.

Cleopas: I have heard talk that he is still alive. Someone was saying this morning that Mary Magdalene and some other women met him at the tomb. But I can't believe that either.

James: Who could? We saw it all for ourselves. Remember how he hung there on the cross. And his last words: "Father, into thy hands I commit my spirit."

Cleopas: And then, to make sure he was really dead, the Roman soldier pierced his side with a sword. I know he really died.

James: I talked with Joseph of Arimathea just yesterday. He told how he took the body of Jesus from the cross and laid it to rest in the tomb in his family garden.

Cleopas: I heard that, too. And they rolled a stone in front of the tomb, so no one could get in or out.

James: And so ends the life of Jesus of Nazareth. I had such hope in him. Now what can we hope?

Cleopas: I wonder, too. As long as we had Jesus, we had a leader we could trust. I would have followed him to the end of the world.

James: There was something about him – I can't describe it. But something . . .

Cleopas: Yes, something that made you want to be with him and to be like him – to be so concerned about people, to care so much . . .

James: Just think of how it would be if everybody cared as much as Jesus did!

Cleopas: And he didn't just care about the important people. He was so interested in plain people, too. When I talked to him, I felt as if he were listening to every word, and bending all his energy to help.

James: Once I told him about how much I wanted to follow him, but I didn't feel worthy. I told him about the time – you know – when I did that awful thing . . . and he wasn't angry or alarmed. He told me that he could tell how sorry I was, and that already I was forgiven.

Cleopas: And yet Jesus *could* get angry. He never got angry about what anybody did to him, but when those moneychangers were cheating people in the temple Jesus lit into them like a charging bull, and drove them out of the temple.

James: Yes, I heard about that, too. And now he's gone. Why? Why?

Cleopas: Look, a stranger is coming behind us. Let's invite him to walk with us.

James: Hello, stranger. Care to walk with us?

Stranger: Yes. I couldn't help overhearing your conversation. What is this tragic event you discuss?

Cleopas: Haven't you heard? We speak of Jesus of Nazareth, a prophet "mighty in deed and word before God and all the people," and how he was crucified.

James: We had hoped he would be the one to redeem Israel, but now he's dead.

Stranger: Have you no faith in God's ways with his people? Have you forgotten how your people were once slaves in Egypt, and God sent Moses to set them free? And have you forgotten that your people, centuries after Moses, were slaves in Babylon, and God sent Cyrus, King of Persia, to set them free?

Cleopas: Of course we remember these events. But what have they to do with Jesus?

Stranger: And did not the prophets promise that God would make a new deliverance of man – a new covenant, not written on tablets of stone but on the hearts of men?

James: Those are words from the prophet Jeremiah.

Stranger: Yes, of course. Have you no faith that they will be fulfilled? And what about the promise of Isaiah, that the suffering servant shall be sent to redeem the people?

Cleopas: But what has this to do with Jesus? We are under the rule of the Roman Empire now. Who will set us free?

Stranger: The Roman Empire is another of the temporary kingdoms of men. You are not bound to it forever. You suffer from a bondage much stronger than the Roman Empire.

James: What bondage, other than the Romans?

Stranger: What about the slavery to your own selfishness? What about your own feeling of being your own boss – cut off from God and men? Who will deliver you from this slavery to self? Who will reunite you to God, and set you really free?

Cleopas: Here we are at the Emmaus Inn. Will you come in and dine with us, stranger? Stay with us because it is nearly evening and you must be tired.

Scene Two

On the road, going back to Jerulalem, Cleopas and James walk fast, breathlessly.

Cleopas: It was Jesus, I know it was.

James: I didn't recognize him on the road. Or in the inn, as we sat at the table.

Cleopas: Neither did I, yet I had a strange feeling. I felt warm, inside, as if my whole life had meaning when I was with him.

James: And then, when he took the bread and broke it – suddenly I knew. It was Jesus – the same Jesus who broke bread with the disciples the night before he was betrayed.

Cleopas: Oh, yes, I knew the minute he broke the bread. Suddenly I saw him for what he was – not just another man, but a man with the divine light shining through. My heart pounded with excitement.

James: I should have known. On the road, as he quoted scriptures to us, my heart burned with feeling. Then at the inn, suddenly it was all clear. It was Jesus – he is risen, he is not dead.

Cleopas: And the minute we knew, he vanished. He is with us in a different way now, than before the crucifixion. He is with us in spirit. But it is no less real than when we could touch his garments.

James: Hurry, if we run, we can get back to Jerusalem and tell the disciples while they are still together. This is the best news that has ever happened.

Cleopas: If he can appear to us like this, he can be with us in all places and at all times. He has risen.

James: Greater than Moses, who freed us from Egypt, or Cyrus, who freed us from Babylon, is Jesus. In him we are free from our own selfishness. Free to be with God and men in peace and harmony. He has risen, indeed!

The End

THE OTHER WISE MAN

A five-act play based on the story, *The Other Wise Man* by Henry Van Dyke, published by Fleming H. Revell.

Scene One

In the home of a rich man of Persia

Narrator: "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying 'Where is he who has been born king of the Jews? For we have seen his star in the East and have come to worship him.' " (Matthew 2:1–2)

All of you have heard of the three wise men of the East who came with rich gifts to worship the baby Jesus. But today we tell you about another wise man who is not so well known. Listen, and you will hear about a man named Artaban, of Persia, who also followed the star to the manger in Bethlehem. Listen, and you will hear of what happened to him . . . .

Our story opens in the home of Artaban in the land of Persia, in the days when Jesus was a new-born baby.

(Curtain opens)

Artaban: I am Artaban of Persia. People in my town consider me to be one of the most wealthy of all the citizens. Yet today I have sold everything I own for three jewels. Three jewels–this is now all that I own. Yet they are among the most beautiful jewels in all the land. A sapphire, a ruby, and a pearl, each a gem of great price.

(Enter his father)

Father: Artaban, my son, why have you sold all that you own for those three jewels?

Artiban: My dear father, I have seen the star in the East. It tells me that the Savior of Israel has come. Yea, not only the Savior of Israel, but for all the world. I want to give all that I have to him.

Father: But how can you be sure that the star will lead you to the Savior?

Artaban: Father, do you not remember that when I was but a small child you taught me not to be afraid? Once when we went on a caravan trip together you said that our leader was not always sure of the way. But we trusted him and soon he brought us back safely over the desert.

Father: You remember well, my son.

Artaban: I have not forgotten. Many times I have trusted those who were older and wiser than myself. Now I trust a guiding star, for I know in my heart that it shines upon the newborn Prince of Peace.

Father: And you are determined to go and find him?

Artaban: Yes, and to give all that I have to him. Even the three jewels are not enough for such a savior. (*pause*) Look (*points to sky*) the star – Behold, it rises now. Have our servant saddle my camel, for I must be off on my sacred journey. (*exit*)

Father: Farewell. May God's blessings be with you, my son. (*Waves goodbye*)

Scene Two

On the road across the desert

(Enter Artaban from stage left. At stage right Amos is lying down)

Artaban: All night I have traveled, yet the star still goes before me. It will be a long journey before I reach the newborn King. Wait: is that someone lying in the road?

Amos: Water! Give me water or I perish.

Artaban: It is a person lying by the roadside. (*bends over him*) Here is water from my canteen, good sir. What is the matter? Are you sick?

Amos: I fear it is the fever again. It has come upon me before. But I have never had enough money to pay for medicines.

Artaban: But how came you here in the desert? Should you not be at home with your family?

Amos: My family is ill, also. I was trying to get to Babylon to get medicine, but I have become too weak to travel.

Artaban: Can you not ride with a caravan?

Amos: That is too costly. I have but a few cents left. Even if I live to get to Babylon I shall not be able to buy medicine. The trip has cost more than I thought.

Artaban:

I wish I could help you. But I have with me only a little money for my trip. And the jewels for the newborn prince, King of the Jews. I want to give all I have, for the newborn baby I seek is to be the Savior of all men.

Amos: I am just a small man. For myself I can stand the pain and fever. But, sir, I beg you to have mercy on my family. My wife and children are at home, waiting for me to return with the medicine to heal their fevers.

Artaban: I cannot go and leave you to suffer. My heart reaches out to you. Here, take one of my jewels. It will pay your way to Babylon on the next caravan, and it will buy medicine for all your family. Whatever is left you may spend for food.

Amos: May the God of Abraham, Isaac, and Jacob bless you, and guide you safely on your journey.

Artaban: Farewell! I go in peace, for I know you are taken care of.

Amos: A thousand "thank-you's" to you, O kind sir. May you soon find the Holy Baby to give him your other two jewels!

Curtain.

Scene Three: *At an inn along the way*

(Mother of a child is stage right, Artaban enters from left.)

Artaban: Greetings, good madam. Is this the Boar's Head Inn?

Mother: That it is, kind sir. Are you looking for someone?

Artaban: Yes, there were three wise men from the East who were supposed to meet me here. Their names are Casper, Melchior, and Balthazar.

Mother: Yes, they were here yesterday. They were expecting someone by the name of Artaban to join them. But he did not come, and in the evening, when a special star arose, they could wait no longer. So they left, following it.

Artaban: So they have gone on without me. Yet I cannot blame them. For they know how important this journey is. And I was late getting here.

Mother: I am sorry they have gone. Perhaps if you hurry you can catch up with them.

Artaban: I can travel only at night, for, I, too, am following the star. It will lead us to the newborn baby, the promised one of Israel, who will be Savior of the world. I am taking precious jewels to him. I had three, but only two are left.

Mother: You can rest here, then, until nightfall, and then you can be on your way.

Artaban: Thank you. I will stay here, until it gets dark.

(Knock on door)

Mother: O, I fear to see who is here. It may be the Roman Soldiers. They have orders to take the lives of newborn boy babies, for Herod the King fears the news about a newborn King of the Jews.

Artaban: I will answer the door for you. (*Exit Artaban, left stage*)

Mother: **(to herself)** What shall I do if they want my child? I cannot give him up. I love the little boy so much. (*Enter Artaban*)

Artaban: It is just as you feared. They have come for your little boy.

Mother: Tell them to go away.

Artaban: I did, but they would not.

Mother: O, sir, what can we do? My boy means my whole life to me.

Artaban: I know of only one answer. I will tell them that they may have the ruby, one of my precious jewels, if they will go away.

Mother: But you have only two jewels left. If you give one away, you will have only one.

Artaban: I know. I want so much to give my jewels to the Holy Baby. But I must help you. I could not live with myself if I did not save your child. (*Exit*)

Mother: I can tell he is a good man (*Artaban re-enters*).

Artaban: It is all taken care of. The soldiers are gone, and they will not come back. Your child is safe.

Mother: But how did you arrange this? What did you do?

Artaban: I gave them the ruby, in return for a promise never to hurt your boy.

Mother: O, good sir, I thank you with all my heart. (*points*) Look, the star, it is rising.

Artaban: Then I must be on my way. Even though I have only one jewel left, I will follow the star and take my pearl to the Holy Child.

Curtain.

Scene Four:

In Jerusalem

Artaban: Many days and many nights I have traveled. I have followed the star as long as I could see it, and in the bright midday, when it was not in sight, I have rested. But as soon as the star would re-appear, I have traveled on. At last I am in Jerusalem. Surely I am nearly to the end of my journey.

(Enter Judith, the slave girl, from right)

Judith: Save me, kind sir. Save me.

Artaban: Who are you, and what is your trouble?

Judith: I am a girl from Persia. I can tell by your robes that you are Persian, too. But I am being sold as a slave, because my father could not pay his debts.

Artaban: One of my own people, being sold as a slave? This must not be. But what can I do?

Judith: If you are a man of wealth, pay for my freedom. Surely God will bless you.

Artaban: But you do not understand. I started out from Persia with three jewels. They were for the newborn babe, the Prince of Peace. The first jewel I gave to a sick man. The second jewel I gave to save a lady's baby. I have only one jewel, a pearl, left.

Judith: I know you do not want to go to the Holy Child with no gift. You must save the pearl.

Artaban: But what will become of you? I do not want you to have to spend your whole life as a slave.

Judith: There is no hope for me.

Arbatan: Yes, there is. I will help you. I must help you. Here, take the pearl and buy your freedom. Then you can live your life in happiness.

Judith: Sir, you have done a great thing. You have saved my life. I thank you with all my heart.

Arbatan: And now I must go and see the Holy Child. Do you know where he is?

Judith: Yes, the babe is in a manger in Bethlehem. Just follow this road and you will be there before nightfall.

Arbatan: Farewell. May your life be long and good.

Judith: May the Lord bless you and keep you, and give you peace.

Curtain

Scene Five

The manger in Bethlehem

(Mary is seated behind the manger of the Baby Jesus. Joseph stands to her right.)

(If this drama is to be made into a pageant, shepherds and the three wise men could be added to the manger scene. Each wise man could sing a verse from the hymn "We Three Kings" as he presents his gift. But if this drama is used in a public school as an enactment of literature, the short ending is more appropriate.)

(Enter Artaban)

Artaban: *(To himself, kneeling out of sight)*

The holy child, the newborn Prince of Peace! At last I have found you! How long I have traveled! How far I have come. How wonderful to be here. Yet how sad that I come with empty hands. I have nothing to give you. My three precious jewels have all been given away. All that I had I sold to buy gifts for you. But my heart went out to the sick man, and the mother of the little boy, and the slave girl. I had to do what I could to save them, for I love all people.

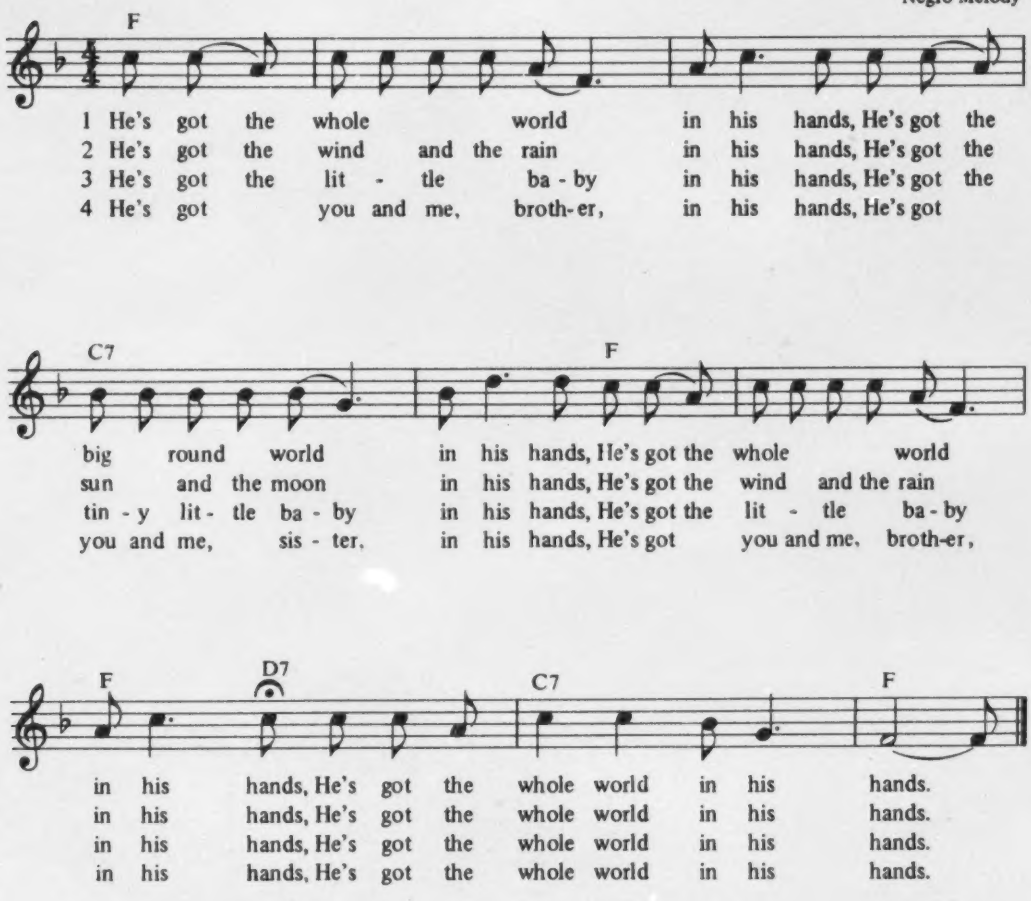
Joseph: Do not feel sad that you come empty-handed. We can see that you come with a heart full of loving compassion.

Mary: Yes, surely your gift of service to others is the most valuable of all gifts.

The End

HE'S GOT THE WHOLE WORLD IN HIS HANDS

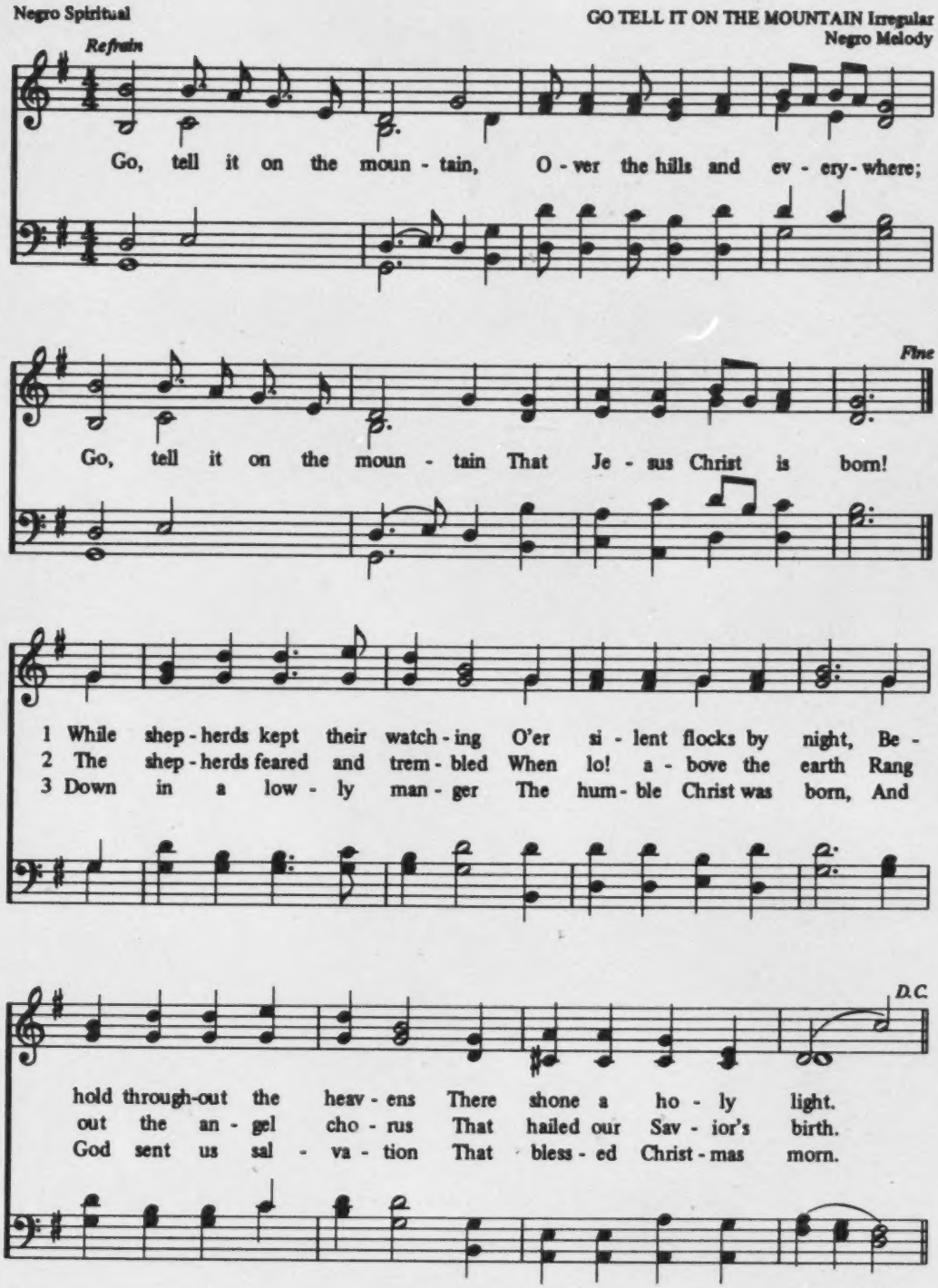
Negro Spiritual

THE WHOLE WORLD Irregular
Negro Melody

F
1 He's got the whole world in his hands, He's got the
2 He's got the wind and the rain in his hands, He's got the
3 He's got the lit - tle ba - by in his hands, He's got the
4 He's got you and me, broth-er, in his hands, He's got
C7
F
big round world in his hands, He's got the whole world
sun and the moon in his hands, He's got the wind and the rain
tin - y lit - tle ba - by in his hands, He's got the lit - tle ba - by
you and me, sis - ter, in his hands, He's got you and me, broth-er,
F
D7
C7
F
in his hands, He's got the whole world in his hands.
in his hands, He's got the whole world in his hands.
in his hands, He's got the whole world in his hands.
in his hands, He's got the whole world in his hands.

5 He's got everybody in his hands,
He's got everybody in his hands,
He's got everybody in his hands,
He's got the whole world in his hands.

6 He's got the whole world in his hands,
He's got the big round world in his hands,
He's got the whole world in his hands,
He's got the whole world in his hands.

GO, TELL IT ON THE MOUNTAIN


Negro Spiritual
GO TELL IT ON THE MOUNTAIN Irregular
Negro Melody
Refrain
Go, tell it on the moun - tain, O - ver the hills and ev - ery - where;
Fine
Go, tell it on the moun - tain That Je - sus Christ is born!
1 While shep - herds kept their watch - ing O'er si - lent flocks by night, Be -
2 The shep - herds feared and trem - bled When lo! a - bove the earth Rang
3 Down in a low - ly man - ger The hum - ble Christ was born, And
D.C.
hold through-out the heav - ens There shone a ho - ly light.
out the an - gel cho - rus That hailed our Sav - ior's birth.
God sent us sal - va - tion That bless - ed Christ - mas morn.

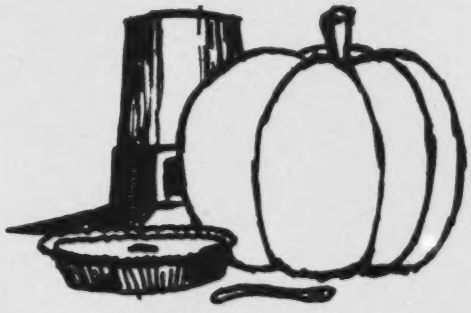
CHRISTMAS COOKIES

Ingredients

½ cup butter
1 cup sugar
2 eggs
1 tablespoon milk
½ teaspoon lemon extract
2½ cups flour
1 teaspoon baking powder
½ teaspoon nutmeg
¼ teaspoon salt

Cream butter, add sugar, eggs well beaten, milk and flavoring.
Mix dry ingredients into first mixture.
Refrigerate until very cold and stiff.
Take out small portion. On floured board, roll thin as paper.
Cut with Christmas cookie cutters and decorate with red and green colors–sprinkling the decorator colors on top.
Place on greased cookie sheet and bake 8 minutes in moderate oven.

PUMPKIN PIE FOR THANKSGIVING



Ingredients

Unbaked 9" pie shell
1¾ cups canned pumpkin
¾ cup brown sugar
¾ teaspoon salt
1 teaspoon cinnamon
½ teaspoon ginger
½ teaspoon nutmeg
1 cup evaporated milk
½ cup water

Mix all other ingredients and pour into pie shell.
Bake 15 minutes at 450 degrees F. and then reduce heat to 300 F. and bake 45 more minutes or until knife inserted comes out clean.
Serve with whipped cream or vanilla ice cream if desired.

JESUS AND ZACCHAEUS

A two-act presentation for classroom story-acting based on the event recorded in Luke 19:1-10

Cast of characters:

Zacchaeus
Man of Jericho
Woman
Jesus

Act One

Setting: A roadside in Jericho.

Zacchaeus: I hear Jesus is coming to town today.

Man of Jericho: Yes, he is just down the road, coming this way.

Zacchaeus: My, how I wish I could see him!

Woman: But you're too short. You'll never be able to see over this crowd of people.

Zacchaeus: I know what I'll do. I'll go climb that sycamore tree and then I can see Jesus.

Man: Well, you may want to see Jesus, but I bet he will not be glad to see you. You're a tax collector, and everybody says you cheat people.

Zacchaeus: (*Heading for tree*) All I want is just to see Jesus!

(Enter Jesus as Zacchaeus peers out of tree)

Jesus: Zacchaeus, make haste and come down, for I must stay at your house today.

Zacchaeus: Do you really mean it, Jesus! Will you really come to my home?

Jesus: I will be happy to visit with you. (*Zacchaeus and Jesus exit*)

Man: Jesus has gone to be guest of a man who is a sinner.

Woman: It's hard to understand how he chooses his friends.

Act Two

Setting: In the home of Zacchaeus

Zacchaeus: Why did you want to come and visit me? Surely you know I have made mistakes in the past.

Jesus: Yes, I know that people say you have not always been honest.

Zacchaeus: But now I want my life to be different. I will give half of my money to the poor, and anyone I have cheated I will repay fourfold.

Jesus: Today salvation has come to this house. You have realized your mistake and you have thought of a way to correct it. You are the kind of person I like to have for a friend.

The End

CHORAL READINGS

THE MAGNIFICAT Luke 1:46–55

All AND MARY SAID, MY SOUL MAGNIFIES THE LORD, AND MY SPIRIT REJOICES IN GOD MY SAVIOR, FOR HE HAS REGARDED THE LOW ESTATE OF HIS SERVANT.

Solo FOR BEHOLD, HENCEFORTH ALL GENERATIONS WILL CALL ME BLESSED; FOR HE WHO IS MIGHTY HAS DONE GREAT THINGS FOR ME, AND HOLY IS HIS NAME.

Solo AND HIS MERCY IS ON THOSE WHO FEAR HIM FROM GENERATION TO GENERATION. HE HAS SHOWN STRENGTH WITH HIS ARM, HE HAS SCATTERED THE PROUD IN THE CONCEIT OF THEIR HEARTS.

Solo HE HAS PUT DOWN THE MIGHTY FROM THEIR THRONES, AND EXALTED THOSE OF LOW DEGREE; HE HAS FILLED THE HUNGRY WITH GOOD THINGS, AND THE RICH HE HAS SENT EMPTY AWAY.

All HE HAS HELPED HIS SERVANT ISRAEL, IN REMEMBRANCE OF HIS MERCY, AS HE SPOKE TO OUR FATHERS, TO ABRAHAM AND TO HIS POSTERITY FOREVER.

PSALM 100

Solo 1
MAKE A JOYFUL NOISE UNTO THE LORD
All
ALL YOU LANDS.
Boys
SERVE THE LORD WITH GLADNESS:
Girls
COME BEFORE HIS PRESENCE WITH SINGING.
Boys
KNOW THAT THE LORD, HE IS GOD:
Boys
IT IS HE THAT HAS MADE US
All
AND NOT WE OURSELVES;
Girls
WE ARE HIS PEOPLE,
Boys
AND THE SHEEP OF HIS PASTURE.
Solo 2
ENTER INTO HIS GATES WITH THANKSGIVING,
All
AND INTO HIS COURTS WITH PRAISE:
Solo 3
BE THANKFUL UNTO HIM,
Girls
AND BLESS HIS NAME.
All
FOR THE LORD IS GOOD;
Girls
HIS MERCY IS EVERLASTING;
Boys
AND HIS TRUTH ENDURES
All
TO ALL GENERATIONS.

ALL CREATURES OF OUR GOD AND KING
by St. Francis of Assisi

All creatures of our God and King, Lift up your voice and with us sing
Al-le-lu-ia, Al-le-lu-ia! Thou burning sun with golden beam,
Thou silver moon with silver gleam, O praise him, O praise him, Al-le-lu-ia! (3)

Thou rushing wind that art so strong, Ye clouds that sail in heaven along,
O praise him, Al-le-lu-ia! Thou rising morn in praise rejoice,
Ye lights of evening find a voice, O praise him, O praise him, Al-le-lu-ia! (3)

Thou flowing water pure and clear, Make music for my Lord to hear,
Al-le-lu-ia, Al-le-lu-ia! Thou fire so masterful and bright,
That givest man both warmth and light, O praise him, O praise him, Al-le-lu-ia! (3)

Dear mother earth, who day by day, Unfoldest blessings on her way,
O praise him, Al-le-lu-ia! The flowers and fruits that in thee grow
Let them his glory also show, O praise him, O praise him, Al-le-lu-ia.

And all ye men of tender heart, forgiving others, take your part,
O sing ye, Al-le-lu-ia! Praise, praise the Father, praise the Son,
And praise the Spirit, Three in One, O praise him, O praise him, Al-le-lu-ia , Amen. (3)

Resource Pages: Islam

Name of God: **Allah** (meaning The God)

Islam means "submission to God" for the *Muslim* submits his will to God.

The **Koran** ***(Qur'an)*** is the sacred book.

The Five Pillars of Faith in Islam are:

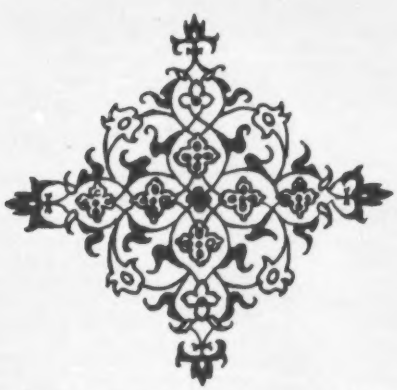
1. Recitation of the "Word of Witness": "There is no God but Allah, and Muhammad is the prophet of Allah."
2. Prayer five times a day
3. Giving money to the needy
4. Fasting from dawn to sundown in the month of Ramadan
5. Pilgrimage to Mecca once in a lifetime

The five basic theological concepts are:

1. Allah is all-wise and all-powerful.
2. Angels are the messengers of Allah.
3. There have been many prophets, but Muhammad is the "last of the prophets."
4. The Qur'an is divinely dictated.
5. All will be judged on the "Last Day."

Muhammad lived from 570-632 A.D.

Symbol of Islam is a design made of the Arabic letters for "There is no God but Allah . . . ."



Muslims do not use pictures or statues in their mosques, but carefully-detailed designs and calligraphy (writing in design) adorn their walls.

Muslim mosque with minarets

From the top of the tall towers (minarets) the muezzin calls the muslims to prayer five times a day. His words are:

"God is most great! God is most great!
I testify that there is no God but Allah.
I testify that Muhammad is the prophet of Allah.
Arise and pray; arise and pray.
God is great. There is no God but Allah!"

Another symbol often associated with Islam is the star and crescent

THE STORY OF MUHAMMAD

About 570 years after Jesus, a baby was born to a mother in Arabia. "Such a beautiful boy" she thought, as she gazed lovingly at the baby. "It is so sad that his father did not live to see him born."

A baby was born to a mother in the country of _____ **Arabia**

The mother named the boy Muhammad. In the years that followed, she watched him grow, and toddle, and then learn to walk and run. But when Muhammad was only six years old, his mother died, leaving only a grandfather and an uncle to take care of him.

The boy whose mother died was named _____. **Muhammad**

Muhammad lived with his grandfather about two years until he died and then went to live with his uncle who was a shepherd. By this time, Muhammad was big enough to help take care of his uncle's sheep. Long hours of daytime this boy spent on the sandy hillsides, under the blazing Arabian sun, tending the flocks of sheep.

Muhammad spent his growing-up years tending flocks of _____. **sheep**

When Muhammad became a young man, he took a job leading camel caravans across the desert. The camels were loaded with bundles of cloth and foods to be sold in market places in faroff cities.

As a young man, Muhammad became a _____. **caravan leader**

One day, at the end of one of his caravan journeys, Muhammad met the wealthy lady who owned all the camels in the caravan he had been leading. Her name was Khadijah, and she was quite beautiful even though she was older than Muhammad.

Muhammad met a caravan owner whose name was _____. **Khadijah**

It is said that soon after Khadijah saw Muhammad, with his handsome black hair and beard and glistening white teeth, she fell in love with him. He returned her love and they were married.

Muhammad and Khadijah were _____. **married**

Muhammad and Khadijah were happy together, but it worried him that his fellow-countrymen were spending so much time drinking and gambling and worshipping idols. His wife's cousin was a Jewish believer and he often read the Bible to Muhammad.

Muhammad worried because so many of his people worshipped _____. **idols**

Often Muhammad would go out to the desert hillsides and think and think about his people. One of his favorite places to go to think was the cave at Hira. One night, as he sat alone in this cave, he felt that the angel Gabriel appeared to him, asking him to be a prophet of the One God.

Muhammad felt that the angel asked him to be a _____. **prophet**

Muhammad went to tell his wife, and she believed that he was meant to do God's work and help get rid of idol worship. The Arabian word for The God is Allah. So followers of Muhammad began saying often "There is no God but Allah and Muhammad is the prophet of Allah."

Muhammad called the One God by the name of _____. **Allah**

Not many people in Muhammad's city of Mecca wanted to follow him. One night he took his small band of followers and fled to the city of Medina where people wanted to hear more about the One God, Allah. The dangerous trip from Mecca to Medina is called the "Hegira."

The Hegira is Muhammad's dangerous trip from _____ to _____. **Mecca Medina**

In Medina, the religion which Muhammad taught spread among many people. They called the new religion "Islam," meaning "peace with God." Yet the followers of Islam are willing to fight wars to defend their faith.

The religion which Muhammad founded is called _____. **Islam**

To get money for Islam, Muhammad organized bands who would stop the caravans from Mecca and take their goods. Soon an army from Mecca came to attach Muhammad, but the forces of Muhammad finally won. The religion of Islam soon spread over Arabia and to far parts of the world.

Muhammad defeated the armies from _____. **Mecca**

Today Mecca is considered the sacred city of Islam because it is the place where Muhammad was born. Followers of Islam are called Moslems, and when they pray, they turn toward Mecca.

Followers of Islam are called _____. **Moslems**

During Muhammad's lifetime, he often felt that the angel Gabriel spoke to him. Muhammad would tell his secretary, Zayd, the words from the angel, and the secretary would write them on white camel bones, stones, or palm leaves. After Muhammad died, these words were gathered into a book called the Koran. This book is now the sacred book of the Moslems.

The sacred book of the Moslems is called the _____. **Koran**

Today the five things Moslems must do are called the "Five Pillars" of faith. They are:
1. Recite the "Word of Witness which is "There is no God but Allah and Muhammad is the prophet of Allah."
2. Pray five times a day. In Moslem countries, a man gives the call to prayer from a high tower.
3. Fast from sun-up to sun-down in the month of Ramadan.
4. Give money to the poor.
5. Make a journey to Mecca once in a lifetime.

The five things a Moslem must do are called _____ of faith. **Pillars**

SAGAT PLAYER FROM UNITED ARAB REPUBLIC

This simple clown not only has a heritage of thousands of years, but is a link in the cultural chain spanning the ancient dynasties of Egypt and the Arab world of today.

The little man, dressed in typical Arab fashion, has been played with by children of Egypt since ancient times. The metal clappers in each hand represent a rhythm instrument, the *sagat*, or brass castanets, of the belly dancers—the dancers, however, hold two clappers in each hand.

The tasseled red cap, or *tarbush*, is a typically Egyptian headdress, and even those men who have adopted European dress still retain the custom of wearing a red tarbush.

The blue shirt represents the traditional blue cotton *jubbah*, a long cloth robe worn by the men.

The little man's head is made of chalk which is then dipped in wax as a preservative. This, too, is in keeping with the past—for, since ancient times, Egyptians have utilized the rich deposits of limestone along the banks of the River Nile.

To this day, in the rural areas of Egypt, the Sagat Player has retained its age-old popularity. It is seen most often during the 9th month of the Muslim lunar calendar—the month that the Muslim people believe God revealed his teachings to the last of their great Prophets—Muhammad. These Islamic teachings, the Bible of the Arab World, are known as the Koran; the month of Ramadan in which the Koran was revealed is set aside as a fasting month. During this period, all Muslims believing Muhammad to be the messenger of God are expected to fast daily from sunrise to sunset.

The Sagat Player is a traditional toy for children during the evening festivities which are held throughout the month of Ramadan.

MATERIALS:

Use basswood, pine, or balsa for the following: 1 pc. 1" square x 2" for the head block; 1 pc. 3/8" x 1/2" x 1-3/4" for the hinge block; 1 pc. 1/4" x 1" x 2" for the front block; 1 pc. 1/4" x 1" x 2-3/4" for the rear block; 1 pc. 1/16" x 3/4" x 6-1/2" for the back slat; 2 pcs. 5/16" square x 1-3/4" for the arms; 2 – 1-1/2" diameter discs cut from tin can stock for the cymbals; 1 pc. 3/8" x 2-5/8" steel strapping for the spring; paper clips or equivalent size soft iron wire for the staple and hinges; 4 – 1/2"-20 wire nails; crepe paper for the shirt, colored paper for the cape; white glue; red model paint.

How to make it:

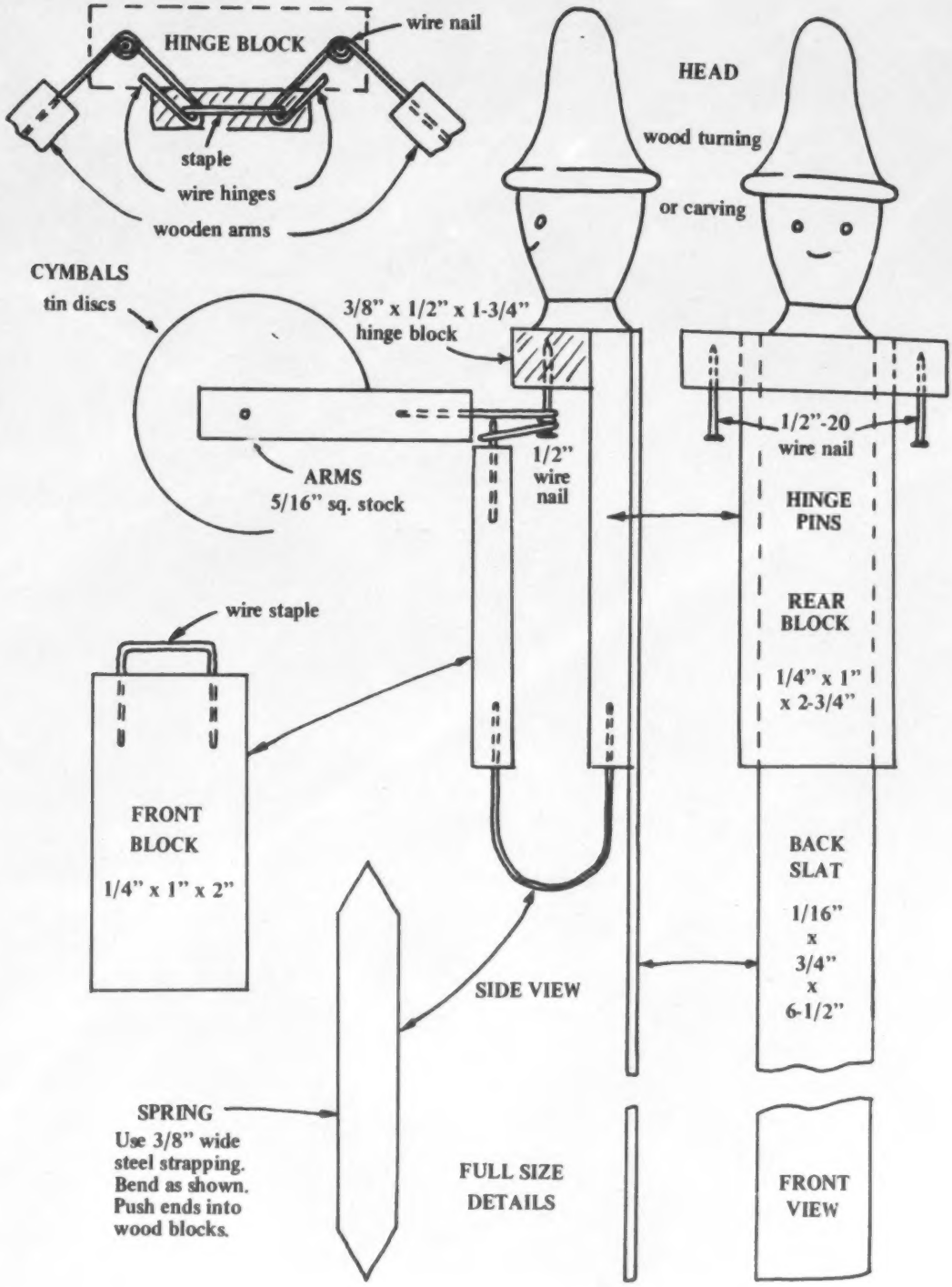
Note: The original toy had a head carved from chalk. You will find it easier to carve the head from wood. The working drawings show full size details of the framework and mechanism without the paper coverings. The artist's sketch shows the paper costume.

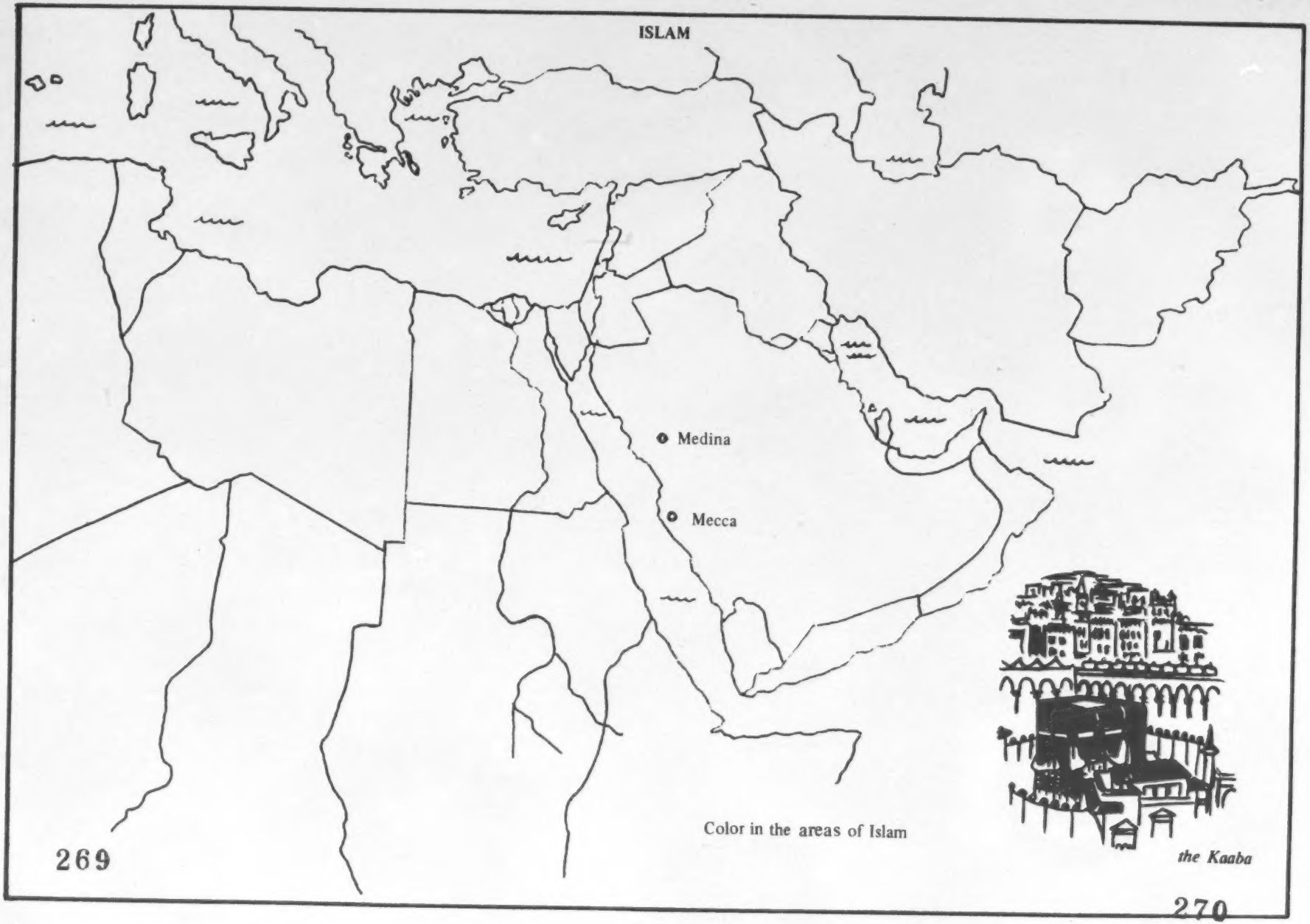
1. Make the hinge block. Locate and prick the wire nail centers on the bottom of the block with a sharp-pointed tool.
2. Make the back block and back slat. Glue the hinge block to the top of the back block, centering it, and with the nail centers pointing down. Then glue the back slat to the assembly.
3. Make the front block and wire staple. Push the staple into the top of the block. See drawing detail for location and clearance measurement.
4. Make the spring from steel strapping. Cut pointed ends. Press the ends into the front and rear blocks. Check with the side view drawing to see that parts line up correctly.
5. Make the wood arms. Cut the cymbals from tin can stock. Punch or drill a 1/16" hole in the center of each, then form a slight dimple in each center using a ball-peen hammer with the work supported by a soft wood block. Attach the cymbals to the arms with ½"-20 wire nails. Cymbals should be mounted so they swing freely on the nails.
6. Using the drawing for a pattern, make the two wire hinges. Start with a 3" length of wire, bend in two, then wrap around a #18 wire nail twice leaving the ends finally extended at 90°. Drive the nail into a wood block to hold it steady during the bending operation. Bend the U on each hinge, trim ends to length, then press the straight portion into the wood arm. Again, check with the drawing to see that the size of the hinges and arm location are correct.
7. Install the arms on the body by sliding each hinge loop around the staple, then press the ½"-20 wire nail hinge pin into the hinge block. Check operation of the mechanism by pressing the front block to see that arms swing freely and cymbals come together correctly.
8. Carve the head from a wood block. Glue it on top of the hinge block. Refer to drawing for correct position.
9. Make the shirt with a strip of crepe paper. Spot-glue to the front block and rear slat.
10. Make the cape by wrapping a piece of colored paper around the framework. Glue together on the back
11. Paint the cap red. Mark the nose and eyes with pencil or paint.

To use your Sagat Player:

Hold the clown between your thumb and fingers. Squeeze the front block with your thumb to make him crash the cymbals.

From Folk Toys Around the World by Joan Joseph, Parents Magazine Press. Used by permission.


HINGE BLOCK
wire nail
staple
wire hinges
wooden arms
HEAD
wood turning
or carving
CYMBALS
tin discs
3/8" x 1/2" x 1-3/4"
hinge block
1/2"-20
wire nail
ARMS
5/16" sq. stock
1/2"
wire
nail
HINGE
PINS
REAR
BLOCK
1/4" x 1"
x 2-3/4"
wire staple
FRONT
BLOCK
1/4" x 1" x 2"
BACK
SLAT
1/16"
x
3/4"
x
6-1/2"
SIDE VIEW
SPRING
Use 3/8" wide
steel strapping.
Bend as shown.
Push ends into
wood blocks.
FULL SIZE
DETAILS
FRONT
VIEW



the Kaaba

THE SEVEN POSITIONS OF THE RAKAH

(Muslim Prayer)

1. Standing in a position facing toward Mecca, raise the hands alongside the face, fingers pointing upward. The words which go with this position are: "Allahu Akbar" meaning "God is most great."

1. Front view

2. Now place the hands on the stomach, right hand on top of the left. Words which go with this position are:
"Praise be to Allah, Lord of the Worlds,
The Beneficent, the Merciful.
Owner of the Day of Judgment,
Thee (alone) we worship; Thee (alone) we ask for help.
Show us the straight path,
The path of those whom Thou hast favored;
Not (the path) of those who earn Thine anger
nor of those who go astray."

2. Front view

3. Bow, with hands on knees. Words are: "Glory be to my Lord, the Great." (Repeat words three times)

3. Side view

4. Stand upright again, with arms hanging down at sides.

4. Front view

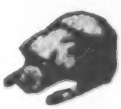
5. Now prostrate self so that forehead, nose, palms of hands, knees, and toes touch the ground or rug. The words to be said with this position are; "Glory be to my Lord, the Most High."

5. Side view

6. Now sit upright on knees, with hands on top of knees, and say "Allahu Akbar."

6. Side view

7. Now make a second prostration as in position 5, and then return to knees as in position 6. Turn face to right and say "Assalamu Alaykom Wa Ramatullah Peace be with you."



7. Side view

"Assalamu Alaykom Wa Ramatullah. Peace be with you."

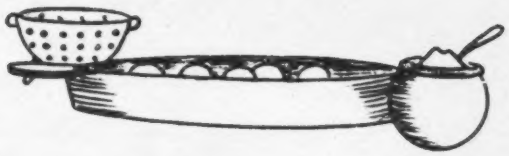
With these words the rakah is completed. For the morning prayer, two rakahs are required; with the noon prayer, there should be four rakahs; with the mid-afternoon prayer, four rakahs; with the sunset prayer, three rakahs; with the evening prayer, four rakahs.

OIL BALLS

Ingredients:

5 pounds of self-rising flour
5 eggs
1 box light raisins
1 box dark raisins
3 apples (or more)
1 tablespoon salt
milk to make dough like pancake batter
powdered sugar
vanilla
oil for deep fry

Mix flour, salt, eggs, milk, and vanilla.
Peel apples and cut in small pieces.
Add the apples and raisins to the mixture.
Heat oil in skillet until quite hot.
Drop mixture by tablespoonfuls in hot oil and fry until golden brown.
Drain and serve hot with a coating of powdered sugar.



This could be cooked for a celebration of Id'l Fitr, the feast at the end of the Muslim fast of Ramadan.

ISLAM'S ANCIENT PAST

Based on narratives in Genesis 12:1–21:21

Cast of Characters:

***Abraham**, leader of the tribe*
***Lot**, his nephew*
***Sarah**, Abraham's wife*
***Hagar**, mother of Ishmael*
***Ishmael**, a small child*

Scene One:

Almost four thousand years ago, in the land of Canaan at a place called Bethel Abraham and Lot are discussing their plight, in the open countryside.

Abraham: I hear our herdsmen have been fighting again. Is there no end to their quarreling?
Lot: There is just not enough land for your flocks and my flocks to graze.
Abraham: I know. Perhaps the only peaceful solution is for us to separate. We are kinsmen, and we wish no strife.
Lot: But which way shall I go?
Abraham: I will give you the choice. If you go to the left, I will go to the right. If you go to the right, I will to to the left.
Lot: The land in the valley of the Jordan River looks green. I will go there.
Abraham: Very well, then I shall remain here in Canaan. Go quickly and prepare your herdsmen for the move. (*exeunt*)

Scene Two, in the tent with his wife, Sarah

Abraham: Sarah, I sensed the presence of the one God today—it was very real. I was in the pasture land with sheep. Our nephew Lot and I agreed for his family and herdsmen to move on beyond the Jordan River where there is more land. As I was alone, I felt God saying to me that our descendents will be as numerous as the dust of the earth, and that we shall remain in this land.
Sarah: That is mindful of the day we first arrived here, and you built an altar to God to thank him for a good ending to a safe journey.
Abraham: Yes! I felt God's presence most keenly that day. I felt that He was saying that through my descendants, all nations of the earth would be redeemed.
Sarah: But we have no children. And I am very advanced in age. Perhaps you must have children by one of my maids, in order to fulfill the promise.
Abraham: I will trust God to lead me aright. When my name was Abram, I felt God telling me to change it to Abraham, to mean that I am his follower and somehow I shall be a leader of a multitude of nations.

Scene Three: Several years later in Hagar's tent. Hagar and Ishmael are there as Abraham enters.

Abraham: Hagar, and my son Ishmael, I have come bearing sad news.
Hagar: I fear to hear what you must say.
Abraham: I have been asked to send you both away from this dwelling place. Since I now have a son by my wife, Sarah, there is fear that rivalry will develop.
Hagar: But where will we go, and how will we live?
Abraham: I, too, wondered how you would live. But in my deepest anguish, I felt God saying to me that you would be protected, and that Ishmael would be father of a great nation.
Hagar: I can see that this must be.
Abraham: Here, take this loaf of bread and this skin of water. In the wilderness of Beersheba you will somehow find a way to live.
Hagar: Do not send me forth this way.
Abraham: It does grieve me, yet I know it must be.
Hager: Farewell.
Abraham: God be with you.

Scene Four: In the wilderness to the east of Canaan
Hagar and Ishmael are alone

Hagar: We have eaten the last crumb of bread, and the water is all gone from the skin bag. Surely now we will die of hunger and thirst. I have searched for water. Ishmael is crying. I cannot bear to see him die. I will go apart aways.

Ishmael: Mommie, see water.

Hagar: A well! The lad has found a well! We shall be saved at last. God is with us, just as Abraham said, and surely of our people God will make a great nation.

Today, almost four thousand years later, the Muslim people recognize their heritage as children of Abraham through his son Ishmael. In a Muslim's sacred pilgrimage to Mecca, in Arabia, they drink from the well of Zem-Zem which commemorates the place where Ishmael found water. The prophet Muhammad was born of the descendants of Ishmael in Mecca, Arabia in 570 A.D.

SEEKING ANSWERS FROM THE QUR'AN

The Qur'an, sacred scripture of Islam, is divided into 114 chapters called Suras. Each Surah is divided into verses. The first Surah is an opening chapter. Beginning with Surah Two, these chapters are arranged in order of length, from the longest to shortest.

Look up answers to the following questions in the *Qur'an:*

What does the *Qur'an* say about:

war?
Read Surah II, verses 190-193.

women?
Read Surah IV, verse 34.

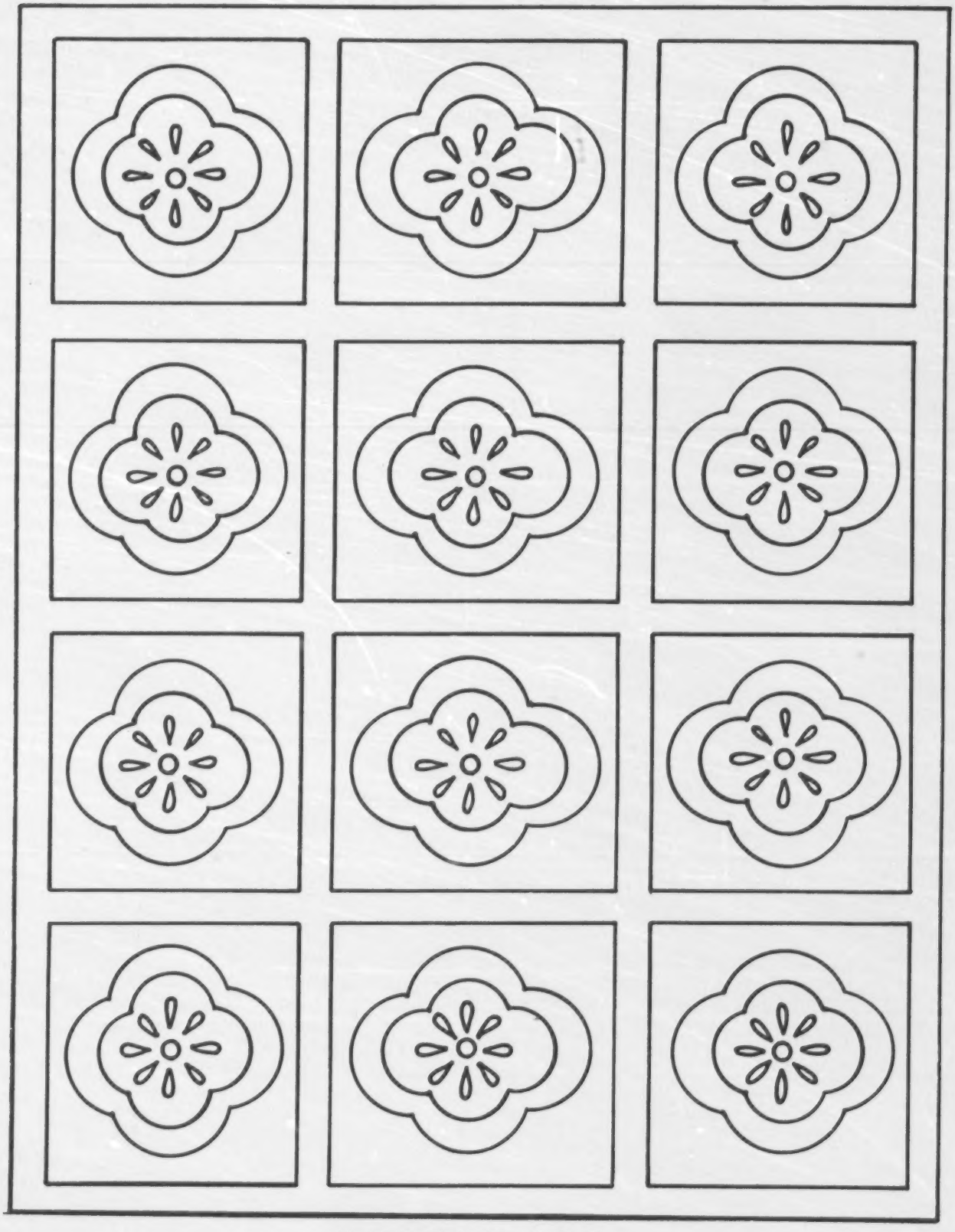
adultery?
Read Surah XXIV verse 2.

apostacy?
Read Surah III, verses 86-91.

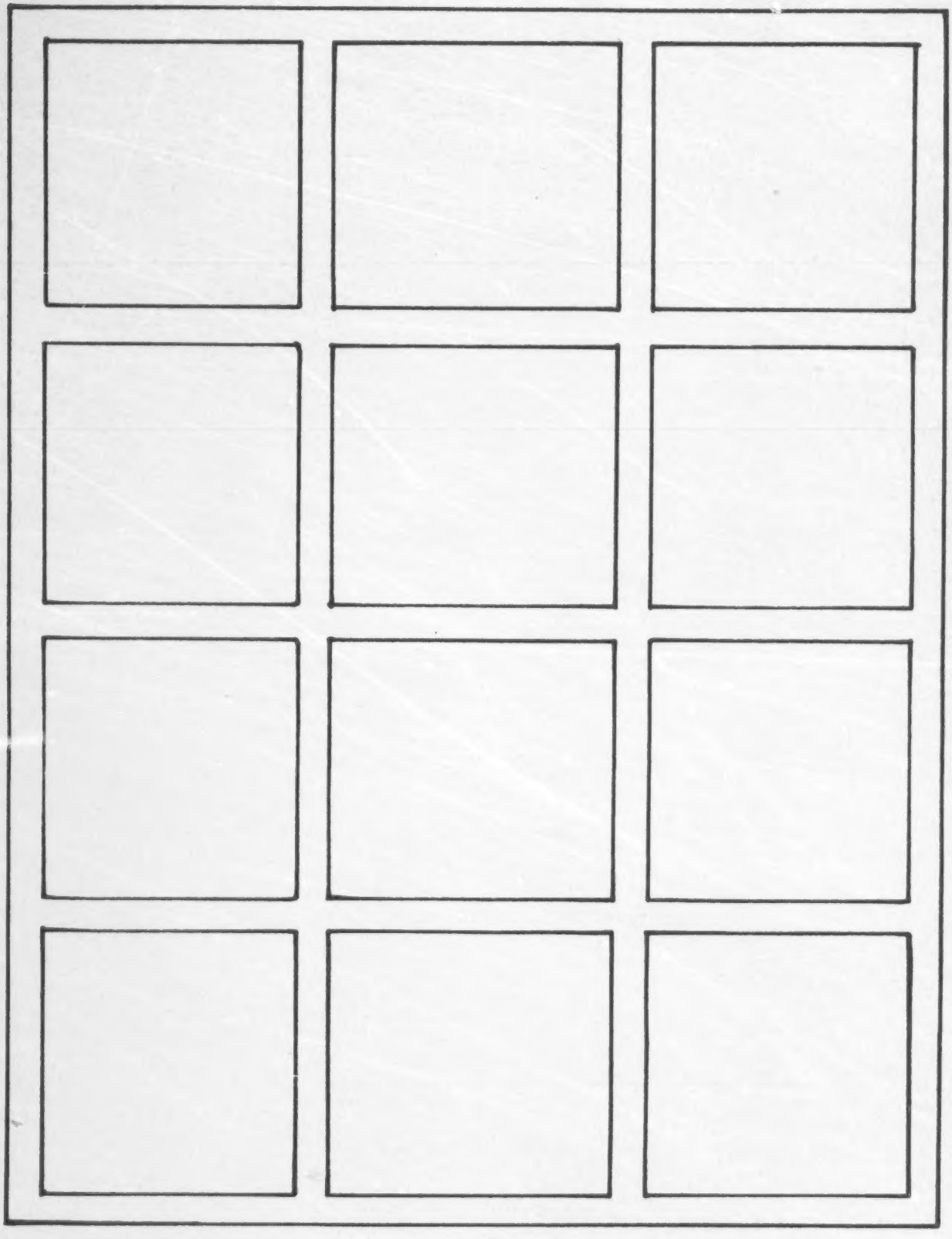
judgement?
Read Surah LXXXII, verses 1-19 and Surah CI, verses 1-11.

about hell and heaven?
Read Surah XV, verses 43-47.

about God?
Read Surah XVI, verses 41-53.



Muslim Rug Design *(Spanish Motif)*



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Let the children paint their own rug design.

MUSLIM CALLIGRAPHY

(Design from Arabic Lettering)

Bismillah

"In the name of Allah, the merciful, the compassionate"

Dorothy Arnett Dixon teaches world religion courses at University College of Washington University (St. Louis), "Creative Activities for Children" at Forest Park Community College, and conducts a summer workshop, "Values, Religions, and Schools" at the University of Missouri, St. Louis. She is director of Eden Laboratory School and is on the part-time faculty of Eden Theological Seminary. Her academic degrees include B.A., M.A., B.D. (with a major in systematic theology), and Ph.D. in education with a minor in sociology. Mrs. Dixon is a member of the National Council on Religion and Public Education. An author of many articles, she has also written the curriculum GROWTH IN LOVE (1972) published by Twenty-Third Publications.

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